



IMPROVEMENT ERA

Vol. XVI

APRIL, 1913

No. 6

ORGAN OF THE PRIESTHOOD QUORUMS,
THE YOUNG MEN'S MUTUAL IMPROVEMENT
ASSOCIATIONS, AND THE SCHOOLS OF THE
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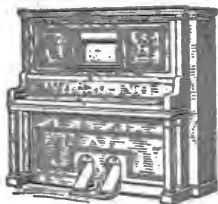


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WHAT I LIVE FOR

(*Selected*)

I live for those who love me,
Whose hearts are kind and true,
For the heaven that smiles above me,
And awaits my spirit, too;
For the human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

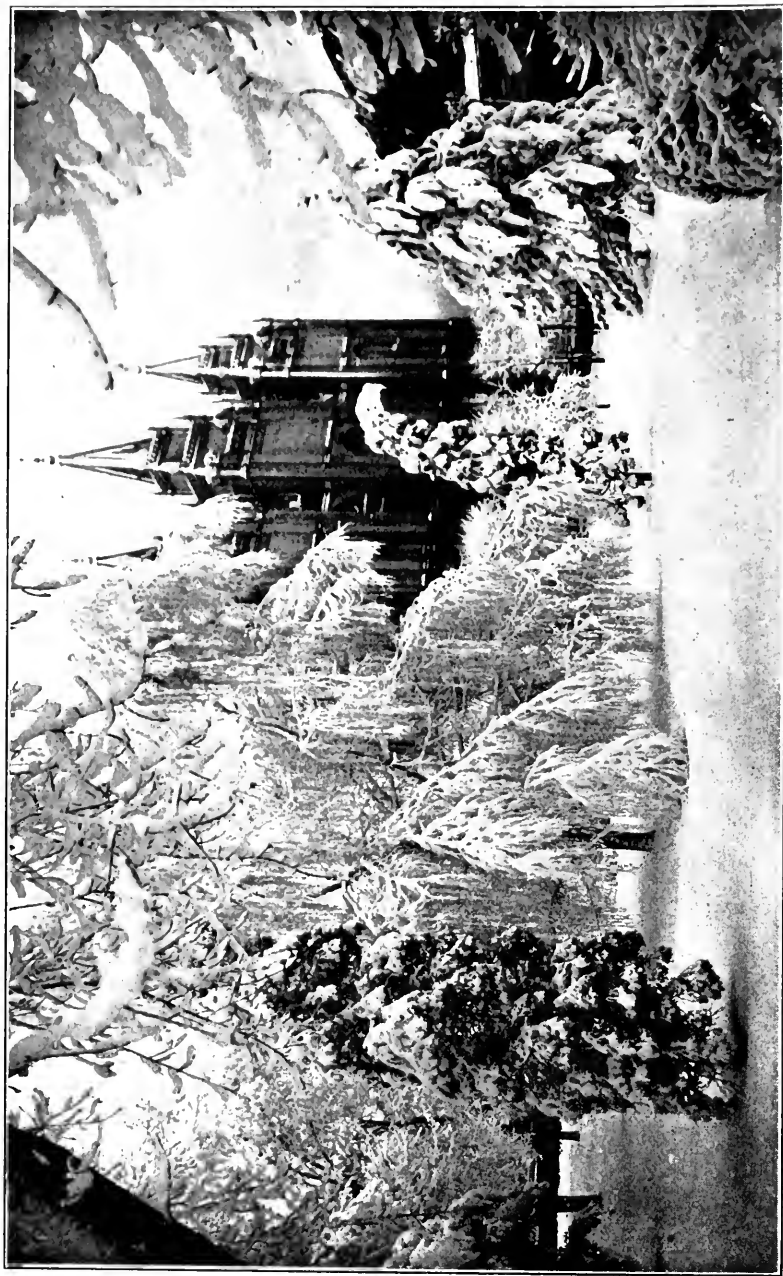
I live to learn their story
Who've suffered for my sake,
To emulate their glory,
And to follow in their wake;
Bards, patriots, martyrs, sages,
The noble of all ages,
Whose deeds crowd history's pages
And Time's great volume make.

I live to hold communion
With all that is divine,
To feel there is a union
'Twixt Nature's heart and mine;
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction,
And fulfil each grand design.

I live to hail that season,
By gifted minds foretold,
When men shall rule by reason,
And not alone by gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live for those who love me,
For those who know me true,
For the Heaven that smiles above me,
And awaits my spirit, too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

—GEORGE LINNAEUS BANKS, in *Dublin University Magazine*.



THE TEMPLE IN WINTER

Photo by C. R. Savage Company, Salt Lake City

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Why I am a "Mormon"

BY PRESIDENT W. A. HYDE, OF THE POCATELLO STAKE OF ZION

[President W. A. Hyde, of the Pocatello Stake of Zion, delivered this address some months ago, in the Congregational church, in Pocatello, Idaho, at the request of its pastor. It is one of a series given by members of the different churches from the pulpit of the Congregational church in that city. As an effort to condense the gospel ideals of the Latter-day Saints into a forty-five minute speech, it is all that could be expected; and is of value and interest especially to those who desire to investigate the gospel as taught by the Latter-day Saints. The address was highly spoken of by all classes, being well received by "Mormons" and non-"Mormons" alike.—THE EDITORS.]

In answering the question, "Why am I a 'Mormon'?" I shall consider that I have made a satisfactory reply, if I shall have shown that "Mormonism" is a strong, beautiful, saving system of religion, and my discussion shall therefore be directed to an explanation of the most distinctly characteristic of our beliefs; and as I suggested to your pastor, my effort, in the brief time that this meeting offers, shall be to touch only the high lights of our beliefs; and for this purpose I might profitably divide my subject into three divisions,—the philosophy of the gospel as believed in by us, the organization of the Church as the means for putting our theories into practical application, and the aims and accomplishments of our people.

In the beginning, that our minds may be free from any confusion that may arise on account of the use of terms not entirely clear to all people, I will say that the title "Mormon" has been borne by us much against our will in the past, but of late years with more patience and resignation. I don't see why we should object to it, when not used officially, for the name itself is a good one, as it is that of a grand old soldier prophet who lived on this continent four hundred years after Christ. The name,

Church of Jesus Christ of Latter-day Saints, was adopted by the Church officially, in contra-distinction to that of the former day saints who constituted the organization of the Church in the days of Christ and his apostles. The term Christians, applied to the early Church in derision, has now become the most honored generic title of religion that one may know, and the title of "Mormons" has attached to us, and has been accepted by us, much in the same way.

To consider the philosophy of "Mormonism," is to consider its doctrines, for they are philosophical, and based upon truths so fundamental, as to be patent to us. "Mormonism" is essentially Christian. Christ is the heart and soul of it. Eliminate his divine personality from it and the philosophy is at once destroyed. Every highway and by-way in our theories lead to him. He is with us the stone that has "become the head of the corner."

This philosophy, which we term the gospel of Jesus Christ, is fundamental,—a plan made in the beginning, before this world was; delivered by the councils of God to Adam, preached unto Abraham, renewed in modified form by type and symbol in the days of Moses, bearing its flower and fruit in the meridian of time, in the coming to the earth of Christ, its author; preached in the demonstration of the Spirit by the apostles and followers of the Master; renewed again in this Dispensation of the Fulness of Times, and which is now, as it has ever been, the "power of God unto salvation to every one that believeth."

While the truths of the gospel are deep, they are at the same time simple and easily understood. The Latter-day Saint is spiritually practical in his views of religion, and he is simple-minded in his acceptance of scripture. Making due allowance for the poetical and figurative in the Bible, he believes that that book should not be subject to "private interpretation," and he looks upon it as being a marvelously correct account of God's dealings with man kind. We have no sympathy with the modern tendency to subject to what is called the "higher criticism" the sacred word of God, or rather, we believe that the Bible will survive all such criticism. We believe that there are a few errors in the Bible, due to faulty translation, and that it suffers from incompleteness due to a loss of some of the writings of the prophets and ancient historians, but it is accepted as a standard of faith, and upheld as such by us.

Basing our views upon this standard of faith, and upon the revelation of God to us,—we believe in God the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost,—the glorious Trinity who form the Godhead. God, the Father in very deed, Jesus, his Son and our Elder Brother in very deed, and the Holy Ghost, a personage of Spirit, whose chief mission is to bear witness of the Father. We harmonize the apparently irreconcilable ideas of the personality and limited form of God with his omnipresence

by the statement that God is everywhere present by the influence of his Spirit that proceeds from his presence and fills all space,—that illuminates and warms the earth, that enlightens the eyes, and quickens the minds and intellects of men. We believe that God is omnipotent by reason of his sufficient intelligence,—that the self-evident fact that "knowledge is power" has as its ultimate conclusion—God. We believe that the high aspiration in man that seeks and climbs, is the reaching out of the Infinite within us to the Infinite above us, and that an aeon of progress, perhaps, may see us nearing the place where knowledge will give us power to do, to create, to reign righteously, to uplift and exalt others, and these things are the elements of godhood.

We believe that we were with God in the pre-existent state, that we came here willingly for the purpose of obtaining a body, with which, by obedience to God's laws, we might go back to him, having won eternal life and exaltation in his presence.

We believe in the free agency, or moral liberty, of man, and with that free agency we place upon him the responsibility for his own acts. "We believe that man will be punished for his own sins, and not for Adam's transgression." The Fall of Adam brought death into the world, the Atonement of Christ brings life again. Man is not responsible for the condition brought about by Adam, and without terms, as far as man is concerned, that condition is removed by the vicarious offering of Christ. But having "bought us with this price," the Lord has imposed upon us the conditions by which our personal sins are to be forgiven. "We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel." The laws and the ordinances of the gospel are the conditions that Christ imposes upon us as the price of entry into his fold, and we believe that he has not left us in doubt as to what those laws and ordinances are. The "Mormon" conception of scripture is that entry into the fold of Christ, which is the Church of Christ, must be by baptism of the repentant believer by immersion in water, and the baptism by the Holy Ghost of the repentant believer. In other words, he "must be born of the water and the Spirit or he cannot enter into the Kingdom of God. Faith with us is the spiritual assurance that leads to action,—repentance, the proof of faith, in the laying aside, as far as man may, of his sins.—and baptism, their utter washing out by the beautiful figure of the death and burial of the old, and the coming forth of the new man in Christ, and finally comes the witness of the Holy Ghost which shall guide the honest soul into all truth.

We believe that principles and ordinances, so sacred and far-reaching as these, and which, by their very nature, presume the co-operation of God for the salvation of his children, may not be assumed or apply without proper authority. For these holy pur-

poses, "we believe that man must be called of God by prophecy and by the laying on of hands by those in authority, to preach the gospel and administer in the ordinances thereof."

We believe that there should be a clear distinction between the fact, which no one denies, that God invites all men to do good, and that he accepts the contributions of all men to righteousness, and the specific authority by which he is bound by the act of his agent. Authority is the foundation of all law, human and divine, and in the theory of the gospel, as believed in by the Latter-day Saints, one might as well take the authority of duly constituted officials out of civil government, as to take duly constituted authority out of ecclesiastical government. In either event there could be no legal act performed. We believe that no man, no matter how well intentioned he may be, "can take this honor unto himself, but he that is called of God." And that calling of God must be no sentimental idea merely as to the need of the work, and of ones own special fitness for it, but by a definite act of God, as in the case of the calling of Aaron, or by the act of one who has been empowered to select and appoint by the inspiration of the Holy Spirit, as in the case of Barnabas or Saul. This authority the Latter-day Saints claim to have received, and upon it they base their claims to the right to preach, baptize, confirm, and administer in all the saving ordinances of the Kingdom.

"We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God."

The bringing to light of the Book of Mormon, in the beginning of the history of the Latter-day Saints, was to them a wonderful and inspiring event. Outside of the interest it aroused in their minds as to the mystery of this continent, which it to a great degree solved, it broadened their conception of the scope of God's great work, and the words of Paul came to them with greater clearness, wherein he says: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." It is no idle conception in the minds of the "Mormon" people, then, that outside of the scripture of the East and the scripture of the West, there may still be other scripture that is already written, that may in due time be revealed; and we look forward to the time, when all of God's word that has been preserved shall be gathered together in one great volume. The Book of Mormon we look upon as being the fulfilment of the prophecy of Ezekiel, for to us it is the stick of Ephraim, or book of Ephraim, which was to be united with the stick, or book, of Judah, and that the two should become one in the hands of the people. We value the Book of Mormon as a compan-

ion book to the Bible, and believe that it is indeed the word of God, and that the spirit and motive of the work have been accurately preserved in its translation. To us this book is beautiful because of its truth. From our standards, it may be crude in composition, and lacking the embellishments of high literary art, but it must still stand as a masterpiece of literature, and its truths and the purity of its motives, must be acknowledged by all candid readers. The Pearl of Great Price, is, in addition to the Bible and the Book of Mormon, sacred scripture to us. This volume is a translation from papyrus found in an Egyptian tomb and contains books of Moses and Abraham.

Having accepted these sacred books unreservedly, the mind of the Latter-day Saint is open to the will of God with reference to the needs of the present day. We believe that he has not left us, alone of all his children, void of his living word. We do not belittle ancient scripture, in believing that God may have a word for us now, any more than Paul belittled Moses, or John the Revelator, infringed upon the rights of Isaiah. Humanity is continually evolving in a sense. The world is won to-day by new methods, as unlike as possible the customs of old. Is all thought progressive, except religious thought, and are we to be deprived of the light that should accompany new development? Granting and maintaining sturdily that the gospel is eternal, and its principles unchanging, still, with much of the plan lost in the ages, and new conditions arising, the "Mormon" looks for the living word to direct him now. Loving the word of Paul and Peter, he is not satisfied with the pittance that is preserved of what they said. Glorifying in the conceptions of Isaiah, he desires and looks for new prophetic word, for surely the kind Father who rules in love and mercy, "will do nothing except he reveal his secrets to his servants, the prophets." God, we believe, is revealing himself daily, in the marvelous progress of the age, and to inquiring minds everywhere he grants his inspiration, and to his Church he grants revelation from time to time, as it shall need, for the specific guidance of its members.

The Doctrine and Covenants of the Church, is a compilation of revelations given in this day that harmonize with God's former word, and make clear his desires to us; and the history of the Latter-day Saints is the history of the development of these instructions, and their application to present conditions. They deal largely with the organization of the Church, and while emphasizing the commandments given in olden times, supply many new and precious things for the comfort and enlightenment of the Saints. Among other things, the outline of a system of living is revealed that if observed would cure the ailments in our social and industrial life; it is the law of the order of Enoch, by which that ancient city was perfected. It is a social order by which men become united in

a common purpose in all things, and that is predicated essentially upon the spirit of the gospel.

It reveals principles for the physical salvation of humanity, laying down some of the laws of health that if observed would work a revolution in the strength of the race.

It reveals a perfect financial system for the perpetuation and promotion of the work of the Church, that is founded on strict justice to all, the rich and the poor alike.

In a revelation, rich in doctrine and philosophy, is shown the different degrees of glory to which men may attain, and the brief reference of Paul to the glories that he saw in his vision of the Heavens is fully explained.

Education is exalted, and knowledge is made a great aim in life, as witness these sayings:

"The glory of God is intelligence."

"It is impossible for a man to be saved in ignorance."

"Whatever principles of intelligence we attain to in this life, will rise with us in the resurrection."

"If a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."

"Seek ye diligently and teach one another words of wisdom: seek learning, even by study, and also by faith."

"Teach ye diligently, and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the Kingdom of God that are expedient for you to understand."

"God shall give unto you knowledge by his Holy Spirit, yea by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; which our forefathers have waited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory; a time to come in which nothing shall be withheld, whether there be one God or many Gods, they shall be manifest; all thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ; and also if there be bounds set to the Heavens, or to the seas; or to the dry land, or to the sun, moon and stars; all the times of their revolutions; all the appointed days, months and years, and all their glories, laws and set times, shall be revealed, in the days of the Dispensation of the Fulness of Times, according to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before the world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence, and into his immortal rest."

With this promise in our minds, we look to see the time when there will be no mysteries, for the hidden things will be revealed, and all men will be led unerringly to the light of Christ, the author of this wonderful plan.

The revelations inculcate the philosophy of a perfect patience and faith. Says one of them: "Seek diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another." And again: "For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the Kingdom of Heaven. * * * For after much tribulation cometh the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand." "Be patient in afflictions, for thou shalt have many; but endure them, for, lo, I am with thee, even unto the end of thy days." The principle is plainly laid down that the Saints must acknowledge the hand of God in all things. Their sorrows as well as their joys come from him, and all things work together for their experience and development. These teachings have made the "Mormon" people Spartan-like in endurance, and patient and long-suffering under all conditions. This is the essential philosophy of the true pioneer. It enabled the Saints to leave their comfortable homes in Illinois without a murmur. It led them across the plains, singing songs of devotion and confidence. It enabled them to fasten their feet firm in the desert that has been pronounced uninhabitable. This is the same spirit that shone from the hearts of the exiles from the Mexican colonies within the last few months; leaving \$8,000,000 worth of property behind them to be pillaged by barbarians, they were found in their temporary shelter in El Paso, scantily provided for, sick and dependent, singing their inspiring songs of Zion; and those people will settle again wherever the providences of God shall lead them, and will again conquer the earth with their sublime courage and patience.

I am a "Mormon" because I believe that if the same spirit is manifested in the Church now as in former times, the same results will be obtained. "We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc." Some of the most sacred recollections of the "Mormon" people are the tender manifestations of God's care for them and their sick who have been healed by the power of faith, and there has been much comfort received from these words:

"And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. And"

the elders of the Church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live, they shall live unto me. Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass that those that die in me, shall not taste of death, for it shall be sweet unto them."

Under the administrations of the elders the sick have been healed, and specific instances are to be found in the testimonies of hundreds. Faith and works go together in these, as in all the experiences of the Saints, and the skill of the nurse and physician is invited along with the exercise of faith in the Divine Healer.

Bearing in mind the wise suggestion of Paul: "For he that speaketh in an unknown tongue, speaketh not unto men but unto God; for no man understandeth him; howbeit, in the spirit he speaketh mysteries," the Latter-day Saints still have comfort and faith in the fact that the gift of tongues and the interpretation thereof, has not been uncommon among them. But this to us is a sign rather than the substance of our religion. It bears up and sustains the humble follower of Christ with the assurance that the Spirit that he promised his disciples in the days of old, is still among men for their solace and edification, and these sacred instances in our lives are treasured in the inner sanctuaries of our hearts, where they aid in keeping alive the flame of our faith.

I am a "Mormon" because our religion teaches us the highest type of patriotism and love of our country. Our writings teem with patriotic sentiments. The Book of Mormon speaks of America as a land held sacred by God for his special purposes. It is to be a land of liberty, a land of true democracy, a land dedicated to the advancement of great principles, a light to the world, conditioned only upon the righteousness of its inhabitants. Through the pages of that book from the beginning to the end is written God's warnings against evil in those who shall be permitted to occupy this choice land, and the destruction of a race comes as a final climax in the fulfilment of that warning. In the minds of the Latter-day Saints is the thought of a similar fate for this favored nation, if she keep not her hands free from tyranny and oppression, and remembers not the law of God, and fails to bear aloft the banner of political, social and industrial righteousness. The purposes of God are indissolubly connected with the life of this government. America led the way to religious liberty for the entire world. She has set the pace of progress in the happiness and development of mankind, and she must not fail now at the time of the culmination of God's great work in the redemption of the entire earth from bondage and sin. America must ever lead. This is what our books and our leaders have taught us. We love

the Constitution of our government, for we believe it to have been inspired of God.

These are the words of Joseph Smith with reference to that sacred instrument :

"The Constitution of the United States is a glorious standard; it is a heavenly banner; it is like a great tree under whose branches men from all climes can be shielded from the burning of the inclement sun."

In speaking of the proceeding that should be followed for the obtaining of redress of grievances, one of our revelations says :

"According to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles * * * And for this purpose, have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

God's great purpose in his plans for America we believe to be in the fact that some day Zion is to be built upon this continent, where we believe, indeed, that the human race originated, and that upon our favored land, Christ shall set up his Western capital, and that with Jerusalem in the East redeemed, and his glory resting upon it, "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Having this exalted idea of our country, and feeling thus toward its institutions, it follows logically that we should believe in "being subject to our presidents, rulers and magistrates," and that "we believe in obeying, honoring and sustaining the law." The laws established on the foundation of our Constitution must be upheld at any cost, and there is no way of changing or amending the Constitution but by the method therein ordained; and the conservatism of the "Mormon" people as to proposed changes in our fundamental law, is a result of a fear that they have, that an instrument that they believe to have been inspired of God, was in danger of violation. That the laws and institutions of our country may be upheld, we counsel respect for men in authority, and we try to uphold their hands and sustain them in the discharge of their official duties.

The Latter-day Saints believe in the redemption and perfection of their dead, and of sealing ordinances, which reach into futurity, and this principle of their faith, perhaps the least understood by others, is, in and of itself, the most beautiful and potent of their doctrines, for it is the climax of their faith. "If in this life only we have hope, then are we of all men most miserable," and the Latter-day Saint has learned to distinguish between the

natural sentiment in the heart of man, which is born of his wish and desire, that presumes a union with his loved kindred in the hereafter, and the hope, which is akin to knowledge, which is based upon the sanction and authority of God for such a union.

We believe that the authority "to bind on earth and it should be bound in Heaven" was not reserved for Peter alone, but that wherever God has had a dispensation of the gospel, he has had men with like powers. The "Mormon" theory of authority takes the ground well established in law that the principal is bound by the act of the accredited agent. They assume rightfully, we believe, that the things that God does, are as his own nature and plans—eternal. Emerging from our own narrow sphere, we perceive generation after generation of the existence of the sons and daughters of God. These are all part of the grand racial chain, to which we are united by ties of blood and kinship. Some of these were blessed with the gospel in their day of mortality, and some of them died without the light; we do not believe that these who have not confessed Christ shall go into outer darkness for no fault of their own, but that wherever they are and whatever may be their condition, they may all if they so choose come in due time to the general assembly and church of the First Born and be members of the fold of Christ. This presumes another sphere of opportunity, where the spirits of the departed may hear, consider and accept or reject the gospel. It presumes the co-operation of the visible with the invisible world, by means of earthly ordinances which are performed for the dead, which upon acceptance by the beneficiaries bring them into fellowship with Christ, and heirs to the blessings of the gospel. It is written that Christ "went to preach to the spirits in prison, who were disobedient in the days of Noah;" and the mystery of the saying of Paul, "Why are ye then baptized for the dead, if the dead rise not at all?" is dispelled in the light of the vicarious work performed by the Latter-day Saints.

Last year there were 114,000 ordinances for the dead performed in our four temples, and that work has been going on since the opening of the temple in Nauvoo, Illinois, in the infancy of the Church. The spirit of Elijah, we believe has come to "turn the heart of the children to the fathers, and the heart of the fathers to the children," and men the world over are searching for the genealogies of their progenitors, and link by link the work of connection is being supplied in the temples, and fathers are being united to their descendants in the great plan of God's redemption; and the Millennium will, no doubt, see this work completed. Fitting into this theory of the salvation of all the human race is the belief that an army of men, perhaps from Paul of old down to the last man who died with the truth in his heart, are carrying the gospel of Christ to those who had no opportunity or disposition to receive it here.

The devout "Mormon" turns his heart to the temple as did the Jews of old, and no doubt for a similar reason. Our children sing of the sacred building. The youth and maiden dream of it in connection with their early loves, for when married there, their sealing is for time and all eternity. Under these conditions such unions are of the spirit as well as of the body, and the result is that "Mormon" marriages are usually happy, and divorces very infrequent.

If outward forms had within them the power to convert, I should be a "Mormon," for the beauty and strength of our organization. It is a system strong, yet flexible, with power centralized, yet distributed. It is a theo-democracy of a perfect type. With us "all things must be done by common consent, by much prayer and faith." The tendency of man to usurp authority is understood and provided against with a rule of iron and a corresponding penalty. Here is to be found a fundamental in government that may be termed a corner-stone of the constitution of the Church, and that in effect might be profitably copied by civil government:

"Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true, but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks; to persecute the saints, and to fight against God. * * * * No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him thou hast reprov'd, lest he esteem thee to be his enemy."

The manifestation of this spirit has greatly endeared the different leaders of the Church to the Latter-day Saints, for we have seen in their martyrdom and sacrifice for us that "their faithfulness has been stronger than the cords of death." No leader has ever asked a man to do a thing that he would not have been willing

to do himself, and the greatest of all in our Church has always been the servant of all.

As we claim our doctrines to be the restored gospel, so it would follow that our organization is the restored Church, for the one is the complement of the other, and one could not perform its mission without the other. It is the same in general structure as that organized by Christ and his apostles. There are "prophets, apostles, pastors, teachers and deacons;" elders, bishops, evangelists and seventies, all with functions so clear and distinct as to mark them as separate and apart in authority, but still, in a degree, co-ordinate one with the other.

Three high priests, supported and upheld by the Church, are the presiding quorum over the Church in all the world. This quorum is known as the Presidency of the Church. The twelve apostles form a quorum next in authority. Their duty is to oversee the preaching of the gospel, and themselves to be special ministers of Christ and witnesses of him. They also set in order the stakes of Zion, and co-operate with the First Presidency in the broad general duties of administration. The First Seven Presidents of Seventy have the duty of supervising the quorums of Seventy under them, whose duty it is to preach the gospel, whenever and wherever called; there are approximately ten thousand of these men who are sometimes designated as the "minute men" of the Church.

The patriarch of the Church, sometimes termed an evangelist, presides over the patriarchs in the stakes. Their mission is a prophetic one and is devoted to the blessing and comfort of the Saints.

These with the Presiding Bishopric, whose duty it is to look after the temporal matters, or business affairs of the Church, form the general authorities.

The rank and file of the priesthood is divided into an army of high priests, seventies and elders of the higher or Melchizedek priesthood, and a like army of priests, teachers, and deacons of the Aaronic priesthood. Every worthy male member over twelve years of age is supposed to have some degree of authority, and carry some responsibility.

The high priests, whose calling is more particularly to preside, have general direction of affairs in the wards and stakes; the seventies as has been explained are standing ministers; the elders also labor as missionaries and at home in various active capacities, under the direction of the presidents of stakes and the bishops. The special duty of the priests, teachers and deacons, is to visit the people in their homes, and encourage and watch over them, and to minister comfort to the Church, as its servants under the direction of the bishops.

The Church is divided for convenience of management into

stakes and missions of which there are at present sixty-two stakes and twenty-one missions. A stake for convenience is divided into wards, of which there are now about seven hundred. When the officers of the Church are doing their duty, every family of the Saints is visited once a month in their homes where they are encouraged to faithfulness.

Six auxiliary societies,—the Relief Society, with its mission of charity and aid to the needy and distressed; the Sunday School, and Young Men's and Young Ladies' Mutuels, and the Primary Associations, with their social and educational functions; and the Religion Class, teaching practical religion under the direction of our Church school system, all co-operate in assisting to strengthen the Church.

Our organization has been compared to that of the German army, but if there can be a likeness found, it exists only in the attention to and control of detail, by which a great body may be quickly reached and set in motion. The labors of the priesthood are, first, to proclaim the gospel. This is a day of warning in preparation for the coming of Christ to reign upon the earth. One thousand young men go out into the world each year, bearing the message, and crying repentance. This is without remuneration and at their own expense. Our second interest is to build up and establish the stakes of Zion. We are essentially colonizers. The men who preach today, are at the plow or bench tomorrow. With us all matters are spiritual,—if not in nature and reality, yet as a means to gain the result sought. To plan and provide for the emigrant, is to make of him a successful, useful and contented addition to the Church, and to colonize, and to build a sugar factory is with us, in their sphere, as essential as to preach the word. The Saints are co-operative by teaching and tradition; there lies ever before them that higher law of social and industrial unity to which their minds have been directed by revelation, and an education is going on, that is, perhaps unconsciously to them, preparing them for it.

The organization of the Church provides for a judicial system. There is the bishop's court having jurisdiction in the ward, in varying degree over every member. The High Council of the stake, has original and appellate jurisdiction, as does the highest court presided over by the President of the Church, which is the court of last resort with us. Our courts deal only in matters that do not interfere with the civil courts, and can enforce a decision only by the force of the penalty of excommunication. They are enjoined to judge righteously, and mete out justice without fear or favor, and they have been the means of settling many difficulties that without their good offices might have resulted in loss of much money and faith.

As to the attitude of the "Mormon" people to the world: our

doctrines teach us to be broadly generous and free in what we have to offer, and frankly receptive to what our neighbors have to give to us. If, because of pressure from without, we have in the past been self-centered, that is not the result of our doctrines, but because of our experiences. A system of faith so wide as to cover eternity, and reach out for the dead, the living, and future generations, is the opposite of narrow. We have this conception of God's dealings with his children, that in all ages and climes he has inspired men with truth. The world is full of good. Great men are striving for and finding the truth in art, poetry, science, morals, law and ethics, and all we can get of light we desire and need. "Mormonism" embraces all truth, and in saying that we are not stealing or appropriating the possessions of others. Truth is like sun-light and air, the gift of God, and none can lay hand upon it, and appropriate it exclusively.

Mr. Rollin Lynde Hart, in summing up our doctrines, recently said in the *Atlantic*:

"Are you a Baptist? The 'Mormon' believes in immersion. A Methodist? The 'Mormon' obeys his bishop. A Campbellite? The 'Mormon' claims a yet closer return to apostolic ordinances. A Theosophist? The 'Mormon' holds to pre-existence. A Spiritualist? The 'Mormon' hears voices from the dead. A Faith healer? The 'Mormon' heals by the laying on of hands. A Second Adventist? The 'Mormon' waits the Messiah. A Universalist? The 'Mormon' says all will be saved. Massing his proof he declares his peerless religion the one immutable, eternal faith, lost in the early ages and restored in the latter days, though glimmering in broken lights through all the creeds of Christendom. 'Bring me from Europe or Asia,' said Brigham Young, 'a truth that is not a part of 'Mormonism,' and I'll give a thousand errors for it, if you can find them.' Said a 'Mormon' at Harvard, 'Sunday by Sunday I go to service in the Appleton chapel, and there I hear nothing but 'Mormon' doctrine.' Limited only by the broad bounds of Christianity, this faith is an amalgamated and co-ordinated parliament of religions."

Our articles of faith are rounded and completed by this humble statement:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul: We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Now, after having said so much, we unhesitatingly lay down

this statement, that if our doctrines are not authoritative and full of truths, we have not been able to read scripture aright, and that if Joseph Smith was not inspired of God in his revelations for the restoration of the gospel and the organization of the Church of Jesus Christ of Latter-day Saints, then he must be classed as a constructive genius of the highest rank; and if to us be now applied Christ's infallible rule, "By their fruits ye shall know them," what should I say further? Here I should let history speak. If we have proved unworthy of the principles we offer, then have great truths been entrusted to undeserving hands. Admitting that there has been and is now, many that are unworthy among us, I am sure history will not classify us as a people thus, for, though with fifty years more of time for the haze to lift, we may see more clearly the results of our doctrines, yet I believe that even now, the "Mormon" people show worthy fruits, that are discernible to him who will see.

"Mormon" energy, fortitude and intelligence, led the way for the development of the West, and demonstrated that a desert, denounced by Webster on the floor of the Senate of the United States as a "vast worthless area" could be made the home of prosperous millions.

"Mormonism" has taken from the different nations of the world its converts, and, applying right principles of government to their lives, has fused them into a superior type of citizenship. We are making men who are patriotic, and who love their country with a devotion as strong as any; men who have been and now are ready to offer their lives, if necessary, in its defense. The "Mormon" citizen is not radical in any direction, and this nation may expect to find them always on the side of law and national integrity and honor.

Our country needs "Mormonism" to enter more largely into its institutions. If all could believe as we about our country, there would be few radicals and no anarchists, and we would make our country great by clearing up the evils within it, for we believe that no armament or navy shall serve to defend us if we are not a righteous nation.

"Mormonism," by its "word of wisdom" teaches a system of temperate and abstemious living, with reference to intoxicants and stimulants, that will mean much to the future generations, and to this, perhaps, and to the injunction to uphold and sustain the law, is due the fact that in comparison to other communities, the percentage of criminality is very low among the "Mormon" people.

Wherever "Mormons" colonize, the first thing they do is to build a church and then near to it they build a school,—and the Church has developed a splendid school system, with colleges, universities and academies, and illiteracy, according to a recently published statement of the Commissioner of Education of the

United States, is lower in Utah, the headquarters of the "Mormon" Church, than in any other state in the Union.

We are rated high in the commercial world as honest and thrifty.

I believe that the world in its present stage of development has need of just such a system as "Mormonism," for it is quick to discern elemental rights and principles, and to uphold them. It is strong, forceful and aggressive. We are not materialistic in the sense that that word is applied to us; there is no more spiritual faith than ours. Today scientists are rapidly discerning what we have known for half a century,—that spirit is matter, only in a purer and finer form.

As man conquers one element and then another, discovers one hidden secret and then another, masters the things that are the utilities of the universe, that have lain at our feet since God first ordained them, he must inevitably stand at last on the threshold of the Infinite, and will then sense the fact that the "Mormon" mind now grasps, that with the secret of life made known, God can be revealed in the immensity of his knowledge; and with the chasm between mortality and infinitude narrowed, man may admit, as the "Mormon" has claimed for eighty years, that God is a man perfected, whose hand-dealings are apparent and potent today as ever.

For its high philosophy of doctrine, its practical strength of purpose, and its lofty aims, all of which are fortified by a thousand references of scripture and history, I am proud that I am a "Mormon," for, as Mr. Hart says, I believe our religion to be "a peerless one," and that when understood, it most nearly fills the aspirations and needs of mankind for their salvation here and exaltation hereafter.

POCATELLO, IDAHO

Interesting Stories.

ARRANGED BY GEO. D. KIRBY

LIFE.—Would it be like God to create such beautiful, unselfish loves, most like the love of heaven, of any type we know, just for our three score years and ten? Would it be like him to let two souls grow together here, so that the separating of the day is pain, and then wrench them apart for eternity? What is meant by such expressions as "risen together, sitting together in heavenly places?" If they mean anything,

they mean recognition, friendship, enjoyment. Our friends are not dead, nor asleep; they go on living; they are near us always, and God has said, "We should know each other there."—Elizabeth Stuart Phelps.

Life alone can give out his true bearings. Advice, education, friends, sympathy, encouragement and all else can not give to one his own bearings on the journey through the days.

Patience must have her perfect work, and patience results alone from hard facts. Disappointment must play its part. There may be moments and days of black darkness. Things contrary may prevail on every hand.

Out of it all may come the greatest good; the pathway before one may be cleared; the cloud by day and a pillar of fire by night may become a reality.

The greatest discovery is to find one's bearings in life, and the greatest gift, strength and resolution to follow those bearings to the end.

EQUALITY.—Equality of rank there can never be; equality of wealth there can never be; equality of intellect there can never be; equality of influence there can never be. Such is the ordinance of God's providence. In the will of man, as in the world of nature, there must always be the mole hills as well as the mountains, and the thistles as well as the forest trees. But equality of essential happiness, equality of pure and true thoughts, there may be; and equality of common destiny there is.

FRANCIS BACON.—Francis Bacon, eminent scholar and statesman, was born in London, England, Jan. 22, 1561. He was the youngest son of Sir Nicholas Bacon, a lawyer and statesman, and was endowed with much natural talent. He was a great master of the English language and many have ascribed to him the authorship of the plays of Shakespeare. It has been said of him that if men ever forgot his eminence as a statesman and as an expounder of the law, he would still be remembered by the curious faculty which enabled him to pack away into a few sentences, a wealth of meaning. While his life in public office is clouded with dishonor and meanness, his scientific and literary work is illuminated with his intellect, which towered far above that of other men of his time. His essays are the best examples of this gift, the most popular among them being "Essays," "History of the Reign of Henry VII," "Advancement of Learning," etc. His works relate to all subjects from jurisprudence to morality and medicine, but his poem which he entitled "The World," affords another striking example, especially as he seldom wrote in verse. He died on April 9, 1626, deeply in debt, although for many years he had been a high-salaried court official.



A TYPICAL BULLOCK OUTFIT, UNITED SOUTH AFRICA

In Sunny Africa

BY FRANK J. HEWLETT, PRESIDENT OF THE SOUTH AFRICAN MISSION

III—The Transvaal

The spirit of '76 was ripe in South Africa,—Boer versus Britain. In many instances, no doubt, it was a case of "might makes right." The Dutch people appealed to Great Britain for justice, and asked that reparation be made them for the many wrongs that had been inflicted upon them. We will not even make the attempt to explain the many reasons for their appeal, but suffice it to state that their cries went unheeded, and instead of a "call to arms," the hardy Boers determined to blaze a trail to the land of the North.

Indignation meetings had been held in every little town, and cattle camp on the Karoo. The old Dutch spirit was up—the spirit of the men that cut the dykes. The same spirit as that of the American colonies in 1776. Rebellion was useless. But a vast wilderness stretched to the north of them. The nomad life was congenial to them, and in their large bullock carts in which some of their kinsmen had pioneered the way to the land of the Zulu and the Basutos, they had vehicles, homes, forts, all in one. Cart after cart was loaded up, the huge teams were spanned, the women were seated inside of the canvas room, the men, with their long-barreled guns, walked alongside, and the great exodus was begun. Their herds and flocks accompanied the migration, and the sturdy Boer children helped to drive and round them up at night. One little boy of ten with clothes all tattered

and torn cracked his long whip, made from the toughest hide, behind the motley string of oxen. He was a small item in that singular crowd, but could the veil of the future have been drawn aside for a moment to show us the man that was more than any other destined to mold the political fortune of South Africa—the sturdy little fellow cracking the whip was Stephanus Paul Kruger. It was a strange exodus, comparable only in modern times to the travels of the "Mormons," in their search for Utah, to them the land of Canaan, flowing with milk and honey, under the leadership of an equally great leader, Brigham Young.

A large part of the Boer pioneers settled in The Transvaal, and scattered over a space as large as Germany and larger than Pennsylvania, New York and the New England states.

The government of the Transvaal, after the first war, was left in the hands of a triumvirate, but after one year, Kruger became President, an office which he continued to hold for eighteen years. His career as ruler vindicates the wisdom of that wise but unwritten provision of the United States by which it is understood by all American citizens that there is a limit to the tenure of the President's high office. Continued rule for half a generation must turn a man into an autocrat. The old president has said himself in his homely but shrewd way, "that when one gets a 'good ox to lead the team it is a pity to change him.'" If a good ox, however, is left to choose his own direction without guidance, he may draw his wagon into trouble.

Let us take a peep at Pretoria, capital of The Transvaal, and the most typical Dutch city in South Africa. Pretoria is situated in a hollow, surrounded by green-clad hills, and this made it possible to conduct water from the Aapee river in furrows at the side of the streets for irrigation purposes. It was found that water perme-



THE LATE PREST. KRUGER



MONUMENT IN PRETORIA TO A
YOUNG BOER WHO FELL
IN THE LATE WAR

ated the soil, the furrows being built of rough stone, but this drawback has been almost completely overcome since the streets have been macadamized, or paved, open spaces drained, and the system of surface drainage established which now carries off all surface and drainage water, back to the Aapee river. Pretoria has a mixed population consisting of 36,837 whites, 21,114 Asiatics, and 1,790 blacks. Area, eight and one-half square miles.

The executive capital of United South Africa is 1,042 miles from Cape Town, 740 miles from Port Elizabeth, 510 from Dur-



THE LATE PRESIDENT KRUGER'S HOME

ban and 42 miles from Johannesburg. In 1860 the emigrant farmers north of the Vaal chose the village of Pretoria as the capital, and a typical Dutch village it remained until the opening of the gold fields, in 1886. Wealth flowed into the village which took on renewed activity; massive structures were built for State and municipal purposes; it also received an impetus in 1910 to fit the town to take its place as the administrative capital of United South Africa. Government sanction was obtained for a \$6,000,000 loan for municipal improvements, which was expended for part of the sewerage system, cattle market, steam disinfectors, swimming baths, market, etc. The electric car line was constructed at a cost of one-half million dollars. The government also expended large sums on public buildings. A magnificent pile of public offices was hurried forward on Meinlizee Kop, at a cost of \$5,000,000. The new stone and brick post office was built,

which cost \$512,000, and a museum and library, \$590,000, and numerous lesser improvements were made.

We had the pleasure of visiting the modest home of the late President Kruger. Across the street may be seen the church that he so faithfully attended. It is surrounded by a square tower which contains a handsome clock. It is minus the gold hands, which were stolen during the war, and no attempt has been made to replace them. The wide streets, running water, and nice rows of shade trees remind us in many ways of our Salt Lake City, nestled under the shade of the Wasatch.

Let us hasten to Johannesburg, the golden city of the Rand, distance forty-two miles. We are booked for Cape Town, but the South



FRANK J. HEWLETT AT A UNITED SOUTH AFRICAN RAILROAD STATION

African railway officials are good-natured in giving us, without extra charge, plenty of stopover privileges. The railroads of United South Africa are owned and operated by the government which derives a handsome income on the invested capital. The trains are patterned somewhat after the style of the English locomotives and coaches. The coaches are divided into compartments, each to hold six persons. At night the cushions on either side are dropped down in such a manner as to make six beds, or you might call them wide shelves. Of course the guards, or, as we would say, conductors, come along about dark, and the ladies are given separate compartments from the gentlemen. Most of the African people bring their own bedding, or it can be furnished by the railway company, at two shillings and sixpence for two nights, the price the same if used only for one night. For porters we have kaffir boys about sixteen years old to roll up and take care of the bedding. The dining cars are up-to-date; breakfast and lunch cost two shillings and sixpence, and dinner three shillings. You can order from the menu card, and have abundance to take care of your appetite. There are first, second and third class. Third class coaches are for the natives only. Many vexatious law suits have been taken to the courts to decide who is a native, and what constitutes a European. The blue-uniformed conductor walks the length of the train and makes sure of his total, waves a flag, the whistle toots plaintively, and the long line leaps into motion, with a jerk, on the first stage of its long trip. With a hoarse croak from the siren, and a grind of the wheels, the Imperial Mail is off. A blar of waving handkerchiefs, a

glimpse of many signal posts, and criss-crossing of the rails, and the old Pretoria station with the immense new one nearly finished fades from view. Away, on, with ever-gathering speed through the suburbs into the country, and the low, golden hills of the Rand can be seen in the western outline of the African sky. Germiston, the great smelting city, with its tall chimneys belching out the blackest smoke, is passed.

We are nearing Johannesburg, and all around it reminds us of Mercur on a gigantic scale. Gold mines everywhere. Ore



A GOLD MINE, JOHANNESBURG

dumps with their white, glittering sands piled up like miniature mountains. Mills and their accessories for taking out and refining the yellow metal, are scattered over forty miles of country.

You take your choice and stop off at either Jeppe or Park stations. Johannesburg is the largest city in United South Africa and, for short, is always called "Joberg." This city has experienced one of the world's famous booms. There have been splendid openings in The Transvaal for business propositions, but things are quiet in the golden city at the present time. The municipal census of Johannesburg was taken in 1910, and the figures show that the total population of whites, natives, colonials and Asiatics number 220,304, of which the proportions are about: whites, 111,857; natives, 95,522; colonial, or mixed, 7,749; and Asiatics, 5,176. It is interesting to know that of the whites, 63,761 are males and 48,096 females, and there are only 4,000 native females to 91,522 males, a circumstance that is accounted

for by the fact that most of the latter are working in the mines within the municipal area, upon which women are not allowed.

Johannesburg has an elevation of 5,735 feet. The city is situated on bleak, open downs, and for African climate is very cold during the winter months, July and August, when snow occasionally falls, and many a morning you are used to finding the corrugated iron roofs whitened by Jack Frost. Nearly all the labor, both in the mines and on the railways, is performed by the natives.



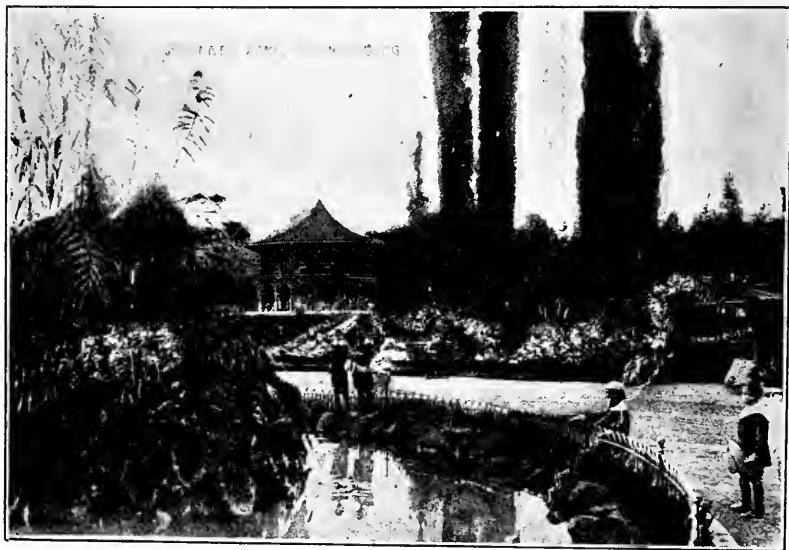
C. BYRON WHITNEY AND KAFFIR GROUP OF CHILDREN, U. S. AFRICA

The Chinese predominated for a period, but the Celestials created so much feeling among the Dutch, Zulus and Kaffir tribes that General Botha peremptorily ordered them out of The Transvaal, and now John Chinaman and his queue is only a memory of the strenuous times of the past.

The first shipment of coolies back to China was made over five years ago, and the next question was how to obtain the cheapest labor. Gold mining in the Transvaal is a low-grade proposition, and it must be carried on at low wages. Out of the sixty-five or seventy mines on the Rand more than one-third do not yield over \$7.50 worth of gold to the ton, and in some the yield is even less. The quantity of ore is practically inexhaustible, and the output is limited almost entirely to the amount of labor at hand. There is plenty of labor in South Africa if it were always available. There are five millions in the British possessions south of the equator, and there are perhaps one million more in Portuguese East Africa over the way. Of these, however, a large number are comprised of old men, and women and children. The men employed in the mines range in age from 16 to 40, and it is estimated that there are only something like 390,000 available employees in the whole population. As a rule the natives will not work longer than six months at one time, so this reduces the constant supply down to a possible 200,000 which, if it could be relied upon, is far less than the wants of the country. Before the British-Boer war there were over one hundred thousand natives employed in the gold mines. This number dropped to almost nothing during that struggle, and the high wages then paid by the armies and others so discouraged the industry that when the war closed, and the mines again began to work, the labor supply was almost down to zero.

They work in compounds, or walled enclosures, entered only

through turnstiles, so that every man that comes or goes leaves a record. Each black has only a number and that is taken from him when he enters the compound. He is paid by his number and gets his bath, food and supplies in the same way. The men sleep in bunks or rooms about forty feet square and eighteen feet high with a sheet iron roof over-head. Such a room is supposed to accommodate fifty of the mine workers. The daily life of one of these sons of Africa is worthy of note. He is called at four o'clock in the morning, at sound of the bugle, and takes his place in a squad of about twenty-five, which is in charge of a boss boy who leads them into a dining room for breakfast. He eats under



JOUBERT'S PARK, JOHANNESBURG

the glare of the electric lights, sitting at a table. At the close of the meal a bugle again sounds, and the men march out, squad by squad. The roll is then called. Each responds to his number, and it is ascertained just how many natives are ready for the shift, and a satisfactory reason must be given for those who may be absent from sickness or other causes. Then the bugle blows again and the natives, giggling like children, move off to the shaft and go down underground. Each takes along a half loaf of bread and a bottle of tea or coffee for luncheon, at noon. A small percentage of them become experts with the hammer and drill, and are singled out for a raise of wages. Then another difficulty arises with the expert, for when he gets a few months'

wages ahead, like as not he will go back to the Kaffir location, buy a wife, and that is the last of him.

The native labor is arranged for by contractors who sometimes receive over \$5 per head, according to supply and demand. The natives would fare better if they would decide on farming and raising cattle for an occupation, as land is cheap and available with a good market for their products.

Double-decked electric cars are always convenient for you to see the sights of Johannesburg. We visit Joubert Park which is a beautiful resting place, 'mid shade and flowers, also the museum and business district which is well-sprinkled with live Yankees.

We next take a trip to Turfontein and Fordsburg, and the suburban towns. But we are booked for Cape Town, Cape of Good Hope; let us hasten on our way. We bid the Golden City of The Transvaal goodbye as we steam southward past huge mills, hills of white glittering sand, and factories,



DUTCH FARMER TAKING A LOAD OF CAULIFLOWER TO MARKET

Elder W. C. Jefferies writes from Barnsley, Engalnd, recently: "We are obtaining new friends constantly, and have many excellent opportunities of explaining the plan of salvation. The people are very distant, but we have succeeded in gaining the respect and confidence of a few of them. We do not feel discouraged on account of the small numbers, for it was declared that they should be gathered one of a city and two of a family. The Lord is blessing the elders in their work. Elders, left to right: Milton L. Ollerton, Parowan; H. C. Williams, Greenville, Monroe Van Wagoner, Midway, Utah."



SERMONETS

When his satanic majesty hasn't anything else to do, he teaches a woman to smoke cigarettes.

Cater to the brute in you, and you will keep calling out more brute; cater to the divine, and you will kill the brute.

There are some characters who carry their wealth with them, who are rich without money. They do not need palatial homes or a large bank account. They do not need to buy admission to society,—everybody loves them. They are welcome everywhere because they have that which money can not buy—a genial, helpful, sunny, cheerful disposition.

Of course, everybody wants them, because it is a joy to be with them. Everybody loves the sunshine and hates the shadows and the gloom.

There is no bank account that can balance a sweet, gracious personality; no material wealth can match a sunny heart, an ability to radiate helpfulness and sweetness.

But such graces and charms never live with selfishness or self-seeking. It is the people who have something to give, not who are trying to get something, that are wanted everywhere.—*Youth's Companion*.

THE BEST INCENTIVE IS THE LOVE OF THE WORK.—“Real literature has never been paid for. It has never asked the gold nor the plaudits of the multitude. Job and Hamlet and Faust and Lear were never written to fill the pages of a Sunday newspaper. John Milton and John Bunyan were not publishers' hacks.

“No man was hired to find out that the world was round, * * * * that living organisms fill the fading leaf, or that valleys are worn down by water, or that the stars are suns. No man was ever paid to burn at the stake or die on the cross that other men might be free to live. The same, strong, heroic souls of all ages were the men who in the natural order of things, have lived above all considerations of pay or glory. They have not served as slaves taking reward, but as gods who would take no reward. Men could not reward Shakespeare or Darwin, or Newton, or Helmholtz for their services any more than we could pay the Lord for the use of his sunshine.”—*David Starr Jordan*.

IN LIGHTER MOOD

Some people are so delicate that they can't change their minds without taking cold.

This is said to be the latest song hit in Atchison: "No Matter How Hungry a Horse Becomes, It Can Not Eat a Bit."—*Kansas City Journal*.

A long-winded college professor found this hint lying on his desk one morning: "A speech is like a wheel—the longer the spoke the greater the tire."

A CHANGED MAN.—"Are you the same man who ate my mince pie last week?"

"No, mum. I'll never be th' same man again!"—*New York Mail*.

A PUZZLING SITUATION.—It is authoritatively reported by specialists of malnutrition that there was once a man who was so thin that he couldn't tell whether he had a backache or stomachache.

"What kind o' man is MacPherson?"

"Weel, I was in his hoose ae day, an' he was poorin' me oot a drram, an' I said stop, an' he stoppit—that's the kind o' mon is MacPherson!"—*Legends of Knockdrumme*.

A SUPERFLUOUS EFFECT.—"Do I make myself plain?" shouted the woman-suffrage speaker, as she paused to let her arguments sink in.

"The Lord did that for you long ago," said a "mere man" in the rear of the hall.—*The Circle*.

FIRST FARMER.—What did you tell 'em, Si, when they askt you in the city whether your milk was properly pasteurized?

Silas.—Told them, "Why, certainly; all our cows are fed in a pasture."—*Judge*.

A phone message, it is reported, came from the West Side to a Salt Lake policeman to come down to a certain number and look after the disposition of a dog. The officer went, and, of course, found the animal dead. He investigated the case, returned and reported that the dog doubtless had a bad disposition, but fortunately he was now dead.



Voice of the Intangible

BY
Albert R. Lyman

Chapter IX—Around the Bend

When the Rojer outfit crossed Castle Hill for the fall round-up, Alec and Bowse were Ben's full team: the force with which he expected to do a generous quarter of the work. The dog and horse formed a combination of affability and service which Ben and his father could not be blamed for regarding as a cash asset. They did regard it as such, not only because the bay colt dovetailed into the outfit like a thing made to order, but because these years on the range had taught Bowse to be all help and no hindrance.

The four places in the force were filled in the usual way: two by Ben and his father, one by Jud, and the other one gorged to nausea by Josh Widder. Widder was no smaller in body nor larger in soul than on all the previous trips to Pagahrit. He boasted sociably when everything catered to his bilious whims, and he sulked and pouted and swore when they didn't. He descended like a vulture on the beef and slickum, and always carried a decaying cargo of food in his congested ventricle. He waddled around the corral, and wallowed around the fire, and grunted, and puffed, worse than any "fat paunch" Shakespeare ever knew.

To young Rojer and his dog, if to no one else, Widder seemed a more and more intolerable bag of offense every day. From his high-heeled boots to his bullet head where germs of mischief were incubated, a hundred hateful things inspired Ben with a "mouthfilling oath," and his dog with a menacing growl.

Ben's unspoken oath became a hard thing indeed to hold, when he and his father rode over a sand-hill and found their offensive co-laborer smearing his brand on a yearling bull to which

he had no right whatever. "I thot I'd brand this one to maself," he growled, as they rode up, and young Rojer bit hard on the venomous word in his teeth. His father looked from the reeking brand to Widder's thick-nosed face. "Do you expect to keep my confidence and carry on this sort of thing?" he asked.

"You've got more confidence in me than I have in you," snarled the fat man.

Fred Rojer moved his lips to speak again, but, closing them firmly, signalled Ben to follow him away.

Verily "no creature smarts so little as a fool," for as the well-disciplined father left the thief to his plunder, that impregnable bullet-head swelled with all the exultation of honorable victory. Ben looked back at the gloating smile, and felt the hot blood boil in his very finger-tips. He fairly ached to turn himself and his horse and his dog, like three furies, loose on the grinning bloat, but Fred Rojer's authority, a right secured by fatherly love, could not be ignored.

For all that, Ben expressed his views on the subject—views to be modified only by kind words and persuasive measures. "I don't think we ought to endure it," he insisted. "He thinks we're afraid to stand up for our rights, and I'd just like a chance—"

"But look here, son," interrupted his father. "It wouldn't do. I know he steals calves here every year, and I know he robs our panniers every trip. I've known it all along. He's robbed us of enough to pay all our debts, if we had it, but this is the first time I've caught him in the act, and now it's only a maverick. We agreed to divide the mavericks between the three of us. He's broken his agreement, of course, but I can't use the law for anything but to make a big stink, and we have too much stink already. We can't protect ourselves by lawful measures, and I tell you, son, we can't afford to resort to unlawful measures, when matters are no worse than they are. I've seen men in this fix before, and whenever they became a law to themselves, they came to grief sooner or later. No, son, we can't afford it. Do you remember what I told you at Peavine?"

His father's persuasive words, and the calm influence of the cave, when he went there to think it over, did much to restore Ben to his usual state of passive disgust, and doubtless would have drawn all this new canker from his mind if nothing else had happened.

Widder's churlish soul knew neither the kind words of a father, nor the soothing influence of a gracious Intangible. He hated to think he had been caught; he hated himself for what he had said, and especially because he hadn't the manhood to offer any kind of apology. In camp he was glum and sour as an old saddle-blanket, and on the hills he rode apart just too far to hear or be heard. He sulked while they rode Little Mountain and

West Bench, and showed no symptoms of improvement when they started for Lake Gulch. Ben didn't know, but he imagined this sulking had driven Jud almost to the limit of his wide-smiled patience.

Lake Gulch used to be a jungle throughout most of its length between the lake and the Colorado river, a distance of ten or twelve miles. It was always infested with a breed of cows that pretended to be wild, though they ran only till they could hide in the willows, and there they stopped, quiet as mice, nor moved a peg till a dog or man crawled into their retreat and gave them a kick or a bite. Since a man had to be afoot, if he followed them, clearing the gulch without a dog was a trying and difficult business.

These are the reasons why, as a matter of course, young Rojer went on with Bowse to the river, instead of riding the side-canyons. But how the fat man came to accompany him is not exactly clear, for that same fat-brained man made it a point never to go farther than his own selfish ends demanded. However, he went with Ben, and no one wondered at it till afterwards.

Few words ever passed between these two, and now, as they rode tandem along the dim trail among the gnarled black-willows, neither spoke nor cared how far he rode from the other. The old wag-tail made it his business to come every so often to young Rojer's stirrup, and look his ever-constant love and trust into his master's face. As to that master, he much preferred the dog, and the dog's face and sentiments, to the great coarse nature churning along on Pancho just ahead. In fact, he wished Josh had decided to take one of his customary naps in the shade up the gulch, and had left himself and Bowse and Alex alone to the task of clearing the canyon.

The mouth of Lake Gulch is an imposing sight, and always, even to the accustomed eye, it brings men from the saddle, and holds them in wrapt awe and admiration: the massive cliffs towering straight to the sky, the broad Colorado reaching from wall to wall, the voice of the water, the echo, the mystery of this deep chasm cut in the solid rock—the human mind is lost in gazing upon them.

Technically speaking, Josh Widder's was a human mind, but it is highly probable he lowered his ponderous self from the saddle with feelings quite different to those that brought the boy to the ground. However that may be, the two stood on the bank, their horses behind them, the great pussy man and the slender boy; and between them the dog, with one ear cocked up in studious contemplation of the boiling current four feet below. The bank rose perpendicular, with no chance of footing at the water-line, the stream shot rapidly by, and three rods below, it surged against the smooth cliff.

Young Rojer would have believed any evil report of the thick-nosed cow-puncher by his side, though he was too charitable and unsuspecting to foresee the trick in time to avoid it. The slightest suspicion would have saved him. He had no suspicion—he harked with the ears of his soul to the great Intangible in the mighty tone of this ancient stream, nor dreamed of lurking danger till a cry from Bowse brought him back from his reverie, in time to see the old dog go over the bank at the toe of Widder's boot.

Believing, even as he did that Widder's corpulent form contained not one good intention, the boy could not at once recognize this as malice aforethought; he took it only as a rough joke, and looked for the struggling creature to find his way out; for he had not taken account of the bank and the stream and the cliff, all of which had been traced by the black eyes of the other.

Bowse went steadily down, despite his heroic effort, and young Rojer whirled to his saddle and reached for his lasso. Alas! it had been tied to some bars up the gulch. Then he called frantically for Widder's rope, but that mallet-headed gentleman had raised himself to the saddle, and started to jog back up the trail. He did deign, however, to grin over his shoulder, "Let the son of a —— learn to swim."

Ben snatched the bridle from Alec's head, and flew down along the bank, hoping to have Bowse catch the reins in his teeth. It was but a gleam of hope, which nothing but desperation would reach after, like a drowning man for a straw, and the brave old dog reached with all his might for the two little strap-ends waving just above him on the water. Young Rojer held the top of the head-stall and watched with breathless, pulseless anxiety, but when the strong current swept his old friend roughly against the cliff, he dropped on the bank and cried with all the grief and rage that boiled within him. On and on he saw the black head going, and just before it turned the bend in the river below, he heard a mournful howl echo among the cliffs.

Ben knew of no bar below where the dog might land—that is, no bar to which he might descend, or from which the old wag-tail might climb up. That river glided away into unknown narrows and rapids, all of them enclosed by dizzy walls. The first human dwellings on the banks below were far in the distant wilds of Arizona, and the long and lonely bends intervening would see Bowse drown in the stream or starve miserably to death on a sand-bar.

Not at all relieved by his bitter expressions of wrath, Ben took a last look at the place where the old dog disappeared, and turned back up along the bank. Alec had gone, of course, and hot with the quick pulse of anger, young Rojer started up through the jungle afoot. He kept close watch on the bay colt's track, and

saw where Josh turned out to let him pass. In less than half a mile from the river, a bunch of cows lay hidden in the willows. The thick-nose had done away with the dog, and now he evidently intended the boy to do the dog's work, while he rode comfortably along the trail, driving the boy's horse.

Ben waxed poisonous with rage. He wallowed through the tangled masses of jasmine; he slipped down the bank, waded the creek, climbed the bank again on the other side, only to strike another bend and cross back the same way; and over and back he went again till he was full of thorns and scratches, and soaked to the knees. Often, when he heard cattle hiding in the tangle of underbrush across the canyon, he would whistle for Bowse before he thought, and his sorrow and indignation would foam up afresh. He wished he had a gun; but Josh kept safely ahead out of sight with the two horses.

A quarter of a mile below the place appointed for meeting his father, he found Alec tied to a tree, and Widder waiting in the shade on one side, ready to appear behind the herd the same as if he had helped to bring it. Young Rojer felt like shooting away the whole ventral hemisphere of that fat hulk, grinning from old Pancho; but he was weak and faint. Moreover, he had firmly resolved to do nothing before consulting his father, for he felt sure he would now be given full license to retaliate. He climbed wearily into the saddle, and placed his blistered feet in the stirrups without a word. The thickest of the jungle lay behind the two as they started silently after the bunch.

Fred Rojer saw in a minute that something had gone wrong, and as soon as he found himself with Ben alone, he asked what it was. Ben told it all over, getting more angry as he recalled each exasperating feature of the affair. He saw the fire of indignation blaze in his father's kind eyes, yet it burned as a flame secured by a fire-box from scorching the reason out of any word, nor did it leap beyond its bounds when young Rojer ended his speech by saying: "There are times when patience ain't a virtue at all, an' this is one of them times. I think we ought to run 'im out of camp with a shot-gun."

"Well, he is thoroughly contemptible," agreed the father, "but that's no reason we should do anything rash. If he were a man of any honor or intelligence, we might reason with him. We can't do that—his mind is dwarfed. As to driving him away, I feel like it; but that won't do. You know that in this new country I've worked hard for peace, and I've never come to blows with white man or Indian. After preaching good-will so long in meeting, I couldn't afford to spoil it all now on the spur of the moment."

"Then let me drive 'im away. You'll think more of me, and I'll think more of myself, if I just hold 'im up and make 'im hit

the trail for Clay Hill. We'd be doing right to clear the atmosphere of such an element." Ben had made sure that this prize offense would not be winked at, and he clung to the hope of revenge.

"It wouldn't do, son," affirmed Fred Rojer, kindly, yet firmly, "the only argument to move him is a club, or a knife, or a gun, and we can't afford to deal in that sort of thing at all. No—we must show our wisdom. The Lord allows us to meet conditions of this kind, for the express purpose of seeing whether we have wisdom. I've been tied up with that man for seven or eight years, and at first I thought I'd be compelled to give up my peace policy and carry a gun, but I've come this far without doing anything rash, and I'd hate now to spoil that record. I'd hate just as bad to see you spoil it, for I've hoped and expected that you'd love me and my ways well enough to adopt them, and be a factor for peace in this country after I pass on. Josh has habits that I might have, if he hadn't shown me how contemptible they are, and I've learned more patience from him than any one person. When I think of how much worth those lessons are to me, and how Josh is going down all the time, I think I ought to pity him and not push him lower. You'll see the time when he hasn't a friend, his stolen property will slip out of his hands like a fish."

"Look at that," and young Rojer held out his scratched and bleeding hands, and his water-soaked boot, from which the overalls had been torn away, while the moisture of new anger rose up in his eyes, "and my feet are blistered from heel to toe. Isn't that, on top of all the rest, worth any notice at all?" he half pleaded and half demanded.

"Son, that's worth all reasonable notice," replied Fred Rojer, the parental sympathy beaming in his face, "your sore hands and feet and aching muscles pain me as they pain you. Don't be angry, son. Because you've acted a man so far and given me cause to be proud, is no reason that I should consent for you to take an opposite course and make me ashamed. What you want to do, is what Josh or any weakling would want to do, and would do. It is easy, and would be no credit to you, and do no good to anyone. The thing I want you to do is more difficult, and more in keeping with the high order of manhood I want you to reach. Since you were a little helpless babe, I have loved you as part of my own self, and hoped you would grow up to be a man—not a thing—a real man."

"Well, Pa, what is a man?" young Rojer enquired, somewhat more mildly. "Won't a man fight when he's had insult and injury straight along a hundred times?" And then, getting a brilliant idea which he felt must surely win the case, "Wasn't it a man that said, 'I repeat it, sir, we must fight?' If he wasn't a real man, then where do we find 'em?"

"Now, son," and Fred Rojer took full account of Ben's belief that the matter was settled, "you've asked a question, and I'm afraid you're not in a fit humor to hear the answer."

They came to a full stop at the mouth of a fork, up which Jud's track followed some cows. Josh nursed his poison thoughts off ahead or behind, and probably drew comfort from his mental picture of a broken-hearted dog howling in desperation on some desolate bar of sand.

"Well, I want to hear it, anyway," pursued Ben, with confidence and fear in his voice.

The father leaned on his saddle-horn and stared at the tracks in the sand. "Who said, 'My kingdom is not of this world, else would my servants fight?'" He straightened up and made sure that Ben recognized the quotation. "I've made a close study of manhood, and I'm holding up for you the very highest type. So far you have been with me, meeting the very opposite influence, and so far you've followed me, and made my choice your choice. But now you want to turn squarely around and choose the very course Josh would choose. You hate him, and you love me. He's trying by the power of hate, to get you to do wrong; and I'm trying by the power of love to get you to do right. Now, if your hatred for him is stronger than your love for me, you'll forsake my way of peace and follow his way of misery. By doing that, you admit that he has stepped between us—that he has more influence with you than I have, that he is the one to frame your desires, and your feelings and your life. In my love I offer what I know to be good. In his hatred he offers the vile things of his vile nature. Now, which are you going to take?"

Those kind eyes looked straight at Ben, and from somewhere behind them a great, warm, fatherly soul seemed to say, "Oh, my son! my son!" It was not a sound that struck the ear, yet Ben heard it, and soul spoke to soul. For from those parted, silent lips, and wide-open, boyish eyes, there went out a firm and glad response. The father grasped it all in thankful silence, and Jud was but a rod away.

As they drove on up the gulch, young Rojer looked again and again at the slightly stooped shoulders of his father. He noticed a trace of gray in the beard and on the temples. He saw the calloused hands and the fingers stiffened with honest toil. Bigger than all else, he saw the soul that prayed for him and loved him. He recalled the many gross indignities borne by that man with good grace, and the high place he held in the confidence and esteem of good men. "But who loves Josh?" he reflected. "I'm mighty sure I don't. Everybody but Pa hates him, and if I'm really to the place of choosing between the two of 'em, I'll take Pa a hundred times over and let Josh rot."

The branding and supper-time passed, and young Rojer

crawled into bed fully believing that a calamity overhung their thick-nosed co-laborer. He had small idea, however, of how or when that punishment would come, or what it would be. Pushing the old wagtail over the bank was, to Ben's impulsive fifteen years, the climax to a long list of offenses. He did not appreciate the worth of the stolen calves, for the need of which his father had lain awake many times under that same tree.

At a late hour Ben sat up in bed to make sure that the comfortable snores came from the most bloated bed in camp, and sank back on his sleepless pillow. If he dozed, he saw a lost dog crying on a sand-bar, and heard a mournful wail echo up the great walls of the Colorado.

Four days after riding Lake Gulch, the round-up drove out over the rocks and sand, packs, horses, cow-bells, a hundred and fifty head of steers, and started across the desert stretch for Castle Wash, about seven o'clock in the morning.

Widder still sulked. He loomed sullenly up behind the herd like a dangerous abscess on the outfit, while the pronounced alteration in Jud's wide-mouthed smile declared emphatically that these sulks were growing stale and nauseating to him.

The day was a hard one. The steers, being so near their accustomed haunts, seemed determined to scatter in every direction, making it necessary for each horseman to ride at a lively gait over the hot sand and rock all day long. The dinner ceremony consisted only of pulling a sack of bread and "jerky" (jerked beef) from one of the packs, and leaving each man to appease his gnawing hunger while he rode on the "lope" around the restless herd. The salt "jerky" aggravated an already raging thirst, and the canteen ran dry, with Greenwater ten miles away. The steers wanted to travel—they wanted to travel straight back to the Pagahrit, and they moved desperately slow and reluctantly in the opposite direction.

When the blessed cool of evening spread over the scorched sand-hills, the nearest water was still six miles ahead. To drive those steers on in the darkness, would be risking a big drop in their number, to say nothing of the profound weariness it would entail on men and horses already dead tired and burning with thirst. Night-herding would call for more nerve-power and horse-flesh than the outfit could afford, for what with the thirst of the weaker cattle, and the vinegar of the stronger ones, and the intolerable home-sickness of the whole bawling bunch, they could keep four men on the keen jump all night.

So it was decided to shove them into a little box-canyon off over the hills to the right, and guard the mouth of that canyon till morning. At the very entrance to this natural corral, the whole herd mutinied. They wouldn't move a peg.

Then Josh was attacked with one of those brilliant ideas

common to his plethoric mind. He said, "Turn 'em loose up the wash an' hunt 'em tomorrow."

Everybody knew that would be a sure way of scattering the steers from Castle Hill to the Idols before morning; but Widder insisted and spluttered and swore in his whining, thick-nosed way, till the other three went on the "lope" to collect the herd, and shove it into the canyon. Then the fat man decided that his own ponderous self, along with the herd, would form an overwhelming majority, and he joined the mutiny. He stopped old Pancho in such a position as to frighten the cattle from the mouth of the canyon, and there he leaned his "fat paunch" on the saddle-horn and watched the others work. "We can't git 'em in no way," he growled, "an' I ain't goin' to waste no horse-flesh on no such fool enterprise."

It was not enough that he should pilfer the camp and plunder the range, but he must have his own sweet, thick-nosed will all the day long, or sulk and curse till he got it. And he fully expected to get it, and to wag the outfit like a dog wags its tail, for he had done it many times before.

Some thick knot rose up in Jud's heavy jaw, and the crow-feet by his eyes seemed somehow to bristle with talons, but after one fierce look, he "loped" back around the herd, and tried to head them for the gulch. When some of the leaders would have gone, but for Pancho, he of the buckskin shirt rode into the bunch, and by the strength of his horse and the heavy end of his lariat, put ten head beyond the narrow entrance. All ten came promptly back, however, as soon as he had turned away.

"I told ye ye couldn't do nothin'." Josh gloated, his face full of satisfaction at Jud's failure. "Ye'll be compelled to take my advice an' turn 'em loose."

At that particular second the buckskin fringe was passing six feet from Pancho's nose, and all at once it waved anew as by an electric shock. Jud yanked his branding-iron from under his right fender, and descended on the fat hulk like a hawk on a sparrow. He planted three ringing biffs on the northeast corner of Widder's dodging countenance, and a half-dozen resounding thumps on the cross of his suspenders. When the fat man's spurs struck Pancho, the fringe and branding-iron followed close up. The wide hat flew off and out of the mix-up, leaving Widder's bald head exposed to the bark-peeling licks.

At this juncture Ben guarded the bunch alone, for Fred Rojer became alarmed for the safety of the few bilious brains under the iron, and "loped" away to plead their cause before the buckskin shirt. He rounded them up before they got out of Ben's hearing, and effected a temporary stay of hostilities.

"I'll tell ye, Mr. Rojer," puffed Jud, with heavy-jawed firm-

ness, "if he'll go back to the herd and behave like a man, it'll be all right. If 'e won't, I'll scatter 'im all over this sand!"

Widder's mallet head was somewhat more susceptible than usual to impressions. He knew Jud "was there with the goods"—he felt it keenly; and when the buckskin fringe began to bristle again, and turned from Fred Rojer to his own smarting, bleeding self and demanded: "Are ye goin' to get busy?" "Yes," sniveled the fat man, and peace alighted again on the Pagahrit round-up.

In spite of young Rojer's love for his father, and his father's ways of peace, he couldn't quite suppress a feeling of genuine satisfaction when he saw the blue lumps and bloody cuts on Widder's globe-like head, and he rejoiced all the more when he saw what a wholesome effect they had on the thick-nosed disposition.

The herd was crowded into and held in the box-canyon, the horses driven to Greenwater, and a canteen of water brought back, and the homeward drive became a howling success.

(TO BE CONTINUED)

Elder Ernest A. Hoare, secretary Australian mission, Sydney, Australia, December 16: "The New South Wales annual conference convened December 15,



1912, in which a large number of elders participated. During the year 1912, the following work was done as per statistics rendered: The elders spent 2,256 hours in tracting; visited 22,794 families; spent 1,975 hours in gospel conversations; distributed 62,114 tracts, 39 Church works, and 751 other books. They held 342 meet-

ings, baptized 15 and blessed 10 children. This work was done by seven elders. Following the regular sessions of the conference a Priesthood meeting was held at which President Charles H. Hyde gave some very pertinent instructions, urging the elders to labor arduously to bring wanderers into the fold." President and Mrs. Hyde are the second and third from the left in the front row, the others being the seven elders referred to.

The Hawaiian Mission Headquarters

BY J. BRYAN BARTON

Every tourist and traveler who visits the Hawaiian Islands usually devotes the greater part of his sight-seeing to the city of Honolulu and to the volcanoes, both active and extinct, which are to be found in various places upon the islands. As a result, readers frequently find vivid descriptions of the surpassing beauty of Honolulu and of the wonders of the active volcano Kilauea, upon the island of Hawaii; which descriptions, for the most



Photo by H. W. Waymont.
A FIELD OF SUGAR CANE IN BLOSSOM

part, truthfully portray the beauty and grandeur of these noted places. But the place of the greatest interest, perhaps, to Latter-day Saints, and the place about which little is written, is Laie, the Hawaiian mission-headquarters. Laie is of unusual interest because of the uncommon nature of the work being done there by our missionaries.

Laie, then the Dougherty ranch, was chosen as a fit gathering place for the Saints, in 1864, by Joseph F. Smith, W. W. Cluff and Alma L. Smith, who reported to President Brigham Young. He sent Francis A. Hammond, George Nebeker, Alfred Randall and Phillip Pugsley to investigate. They purchased the ranch for \$30,000, on time. For a number of years it was conducted as



Photo by H. W. Wayment.

LOADING CANE AFTER IT HAS BEEN BURNED AND CUT

private property, but came into possession of the Church, in about 1877.

The narration of the various steps taken, and of the numerous difficulties overcome, from the time of the selection of the site until the Church had obtained complete possession of the land and had begun the foundation of a village and the operation of a sugar cane plantation, would make a long and, perhaps, uninteresting account. Suffice it to say, that about 6,000 acres of land were purchased, extending for two and one-half miles along the coast, and inland about four miles, to the tops of a range of mountains running almost parallel to the coast line. It is situated on the northeast coast of the island of Oahu, and about thirty-five miles, by stage, almost directly north of Honolulu.

With full possession of this land, the Church began to invite



Photo by H. W. Wayment.

LAIE SCHOOLHOUSE

its converts, upon the various islands of the group, to remove to Laie. Everything possible was done to make Laie a most desirable place in which to live, and improvements are still being made; so that these, together with its natural favorable location and agreeable climate, make Laie an ideal gathering place for our Saints.

Each newcomer who expects to remain permanently in Laie is given a building spot, ranging in size from a few square rods to an acre or two—apparently limited only by the desire to keep clean and orderly a large or a small yard around the home. The title to the land is retained by the Church. Each resident is encouraged to build and own his home, so that he acts merely as a



Photo by H. W. Wayment.
AN OLD-FASHIONED GRASS HUT IN HAWAII

steward of the land, keeping it free from rubbish and beautifying it with grass, flowers, trees and shrubbery of various tropical kinds.

The village has been provided with a water system, the supply for which comes from a twelve-inch artesian well, driven over three hundred feet into the ground. For the use of the land and the convenience of water piped to the house, each householder is charged the yearly rental of twenty-five cents—scarcely enough to pay the interest on the money invested.

The remainder of the arable land outside the residence portion is used mainly for the cultivation of sugar cane and taro. The taro roots, when cooked and pounded into a sort of a paste, is called "poi," which is the Hawaiian staff of life; in fact poi and fish form the chief diet of these people.

The higher upland parts of the plantation are used for the growing of pineapples, and for the grazing of the plantation's six hundred head of cattle.

In connection with the plantation, the Church has opened a general merchandise store for the accommodation of the inhabitants of the village, and for the additional purpose of controlling the merchandising carried on in the village; so that no liquor is sold unless done so secretly and against the law.

The Church also maintains a district school, under the direction of the mission president; supported wholly by Church funds, taught entirely by experienced teachers called from Zion for that work. The present enrollment is over one hundred.

The further advantage of living in a Latter-day Saint environment, under the leadership of the president of the mission and his associates, was an inducement to the Saints to make their homes in Laie. About eighty families of Saints, in addition to many non-"Mormon" Japanese, Chinese, Korean and Portuguese laborers and gardeners, have availed themselves of the opportunity to live in such a community, and have made their homes here.

The work of the missionaries consists in directing the temporal as well as the spiritual affairs of these people. All of them are being taught to be sober, industrious and economical; and those who will listen are being taught the principles of the gospel, in the English and the Hawaiian language.

The people are surrounded with a wholesome environment, free from some of the temptations and vices that exist in many other places here in Hawaii, and elsewhere in the world. As a result, many Hawaiian Saints rival the Saints of Zion in integrity of character and sincerity toward the work of God, which augurs well for the advancement of the gospel in this land. At the present time, about twenty-two per cent of all the inhabitants of Hawaiian blood on the islands, are members of the Church—a total of approximately eight thousand five hundred.

Elder Samuel E. Woolley, of Grantsville, Utah, who has spent twenty-five years of his life as a missionary among the Hawaiian people, is president of the mission. Elder W. J. Cole, of Nephi, Utah, who has with him his wife and family, is assistant manager of the plantation and president of the Laie conference. The following are assisting with the work in their various



Photo by H. W. Wayment.

HOME OF ONE OF THE SAINTS IN LAIE

positions as indicated: Adelbert Bigler, St. George, Utah, mission clerk; H. W. Wayment, Ogden, plantation timekeeper; Wilford H. Shurtliff, Ogden, principal of the school, with Sisters Josephine M. Iverson, of Salem, Utah, and Kate P. McAllister, of Salt Lake, at teachers; Thos. B. Farr, storekeeper, and Sister Thos. B. Farr, of Ogden; and the writer, whose work is in the store and post-office.

LAIE, OAHU, H. T.

Little Problems of Married Life.*

BY WILLIAM GEORGE JORDAN

XIX—Talking Business Matters at Home

There is a theory held by many that a man should not "talk shop" at home, that when he puts his latch-key into his house door he should leave business with all its cares, fears, worries and trials on the outside as the Orientals take off their sandals before entering a dwelling. It is a gold-brick of advice that will not stand the acid test of wisdom and experience. It sounds unselfish, sacrificing, considerate, heroic and magnanimous, but it is a dangerous half-truth. The husband has no right to bring home his irritation, his impatience, and his restless anger and vent them on his wife and family, but cutting off his whole business life from discussion is unjust—to both.

One half, at least, of the waking hours of most men is devoted to business. When a man builds a solid wall of silence around this half of his living, and puts up a warning sign "No Admittance," so high that his wife cannot peer over, so unbroken that she cannot peek through nor learn anything of what is going on, it kills confidence, weakens comradeship and unwisely strains love.

Women do not always realize that genuine interest in a man's business is often the shortest road to his heart. His ambitions, his efforts, his hopes, his fears, his longings, his dreams and his ideals that centre in his business mean much to him. He cannot always ring down the curtain after the day's performance is over and put it all away for the night as children do their toys. He wants, sometimes, when the pressure is a little harder than usual, to talk it all over, to get sympathy, reinforcement in moments of doubt, a kind helping hand through a perilous place, fresh, unpre-

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judiced eyes to see a problem, new courage in despondency, new hope when too tired to find it alone.

When business matters are not talked over at home it is often the fault of the wife. In the courtship days it may have been her interest in his dreams of success and his struggles to win it, her sweet, ready sympathy that first made him really care for her before he was really conscious of the depths of his feeling. They talked over his little trials, his discouragements, his ambitions; she knew all the clerks in the office by name; it was to her he first told some compliment, some word of special appreciation that some work of his had received. It was her counsel and sympathy made smoother and easier to bear a little unreasonable jealousy; the promise of an increase in salary he confided to her with a boyish eagerness and delight, for it brought their union nearer and seemed to make the future more serene and certain.

But after marriage the threads of this confidence may somehow slip silently and unnoted through her fingers and she may sometime suddenly awaken to the realization of the change and be unable to say when it began. He may speak little of business and when he does speak it is only to tell of some important change that she must know. Even then he gives only the bald final fact with little or no detail. It is like a newspaper heading, telling the essentials in the fewest possible words. She wants detail, all the minutiae of conditions, the whole story.

She may long to share in all his sorrows, griefs, fears, worries. She may feel that she is a rank outsider, beyond the pale of his confidence, when she overhears his cozy chat over business matters with some man friend; she is conscious of a sense of inadequacy as though she were not necessary to him in some way, and that there is one room in his life where she does not enter. She feels a broken link in comradeship and may blame him in her heart.

Confidence is a delicate plant and it is so easy to blight it. Sometimes a wife listens to a talk on business in a half-bored, half-listening, unsympathetic manner that gives confidence a cold chill. Sometimes when he tells her of some big deal he hopes to put through, her first thought is not of its success for his sake, but a sealskin coat, and she thoughtlessly asks him will he get one for her if it comes out right. The husband thinks sadly: "It is the rake-off that interests her—not me."

Sometimes she pounces down on a mistake of judgment, an unwise move, just to show how sharp and shrewd she is in business, and it makes him feel mean and humiliated. He needs a poultice of sympathy; she gives him a blister of condemnation. She may speak in an irritating tone of finality, as to the wisdom or folly of some course, that would be arrogant assumption of omniscience even from the Supreme Court. She may on one oc-

casion have scored a bull's-eye with some chance shot of advice and think she is infallible. Sometimes in her love and interest she may be over-anxious, take things over-seriously and his little incidental reference to a matter of no real consequence her imagination may conjure into a Waterloo and keep her awake nights. Sometimes she demands confidence as a right and, of course, fails. You cannot open confidence as you do an oyster; it expands gently from within in response to a genial, stimulating influence from without, as a bud becomes a rose.

Sometimes the husband refrains from talking because he foolishly underestimates the wife's ability to understand. At one time he would have been willing to spend a week explaining the inscriptions on an obelisk or even some more puzzling subject, like the tariff, had she expressed the slightest wish to understand it. Sometimes he does not let her know that he is navigating through dangerous waters because he "does not want to worry her." This may be a reason or an excuse—in either case it is unwise.

This attitude is not just nor complimentary to the woman nor to the wife, neither to her sex nor to her as an individual. It is the wax doll theory of wifehood, keeping her in the pink cotton of ignorance, far away from any warmth of trouble. If she be well in body and mind, let her worry a bit if it seem necessary. It will not really hurt her; as a real wife and comrade it is what she wants. Better the worry of knowledge than the worry of ignorance.

When he comes home, night after night, preoccupied, wearied and anxious and to her repeated question, "What is the matter, dear?" gives the same old answer, "Nothing at all; not a thing," then she does worry. Her imagination runs every note of several octaves of speculation and possibility. Then may come that instinctive fear that sometimes clutches a wife's heart, that comes first because she fears it most: "He no longer loves me." With this thought, innocent, disassociated facts, words, acts, things said or unsaid, done or undone, through that strange ingenuity of circumstantial evidence dovetail to make suspicion seem absolute truth.

If he had told her the whole story frankly, freely, fully, and then said: "We are going through trying times at the office, dear; business is dull, money is tight and collections slow. I don't want to deny you a single thing necessary for your comfort or your pleasure, you know that, but if you cut down expenses wherever you can, just for a little, everything you don't really need, let's trim sail and keep to shore and we'll pull through, dear, we'll pull through—together. I need you now more than ever, just stand close to me and let me feel you trust me every minute and that you understand and just forgive and forget if I am a bit cross or

impatient, for it is not really me, you know, but the worry, dear"—she would feel almost happy.

There would be the weight of an anxiety that steadies a character and unifies a soul. It is not that vague phantom of worry that paralyzes energy. She has a new object in living; she is going to help him through, he needs her; she loves him more because they seem nearer and dearer: she will save so carefully and find a joy in it. She will fall bravely into line and almost forget the restrictions of their life in the glow and tingle of the pleasure of the comradeship. She wishes she had known it sooner, for she might have spared him so much impatience, bitterness, and worry—had she known.

Talking business matters at home does not mean that the husband should save up all the nagging details of every-day business and retail them to her at night, like a child showing a pin-scratch and gently squeezing it a little to widen it and redden it a bit to make it look more awful and to win more sympathy, but the real big things that puzzle him, that worry, that mean much, that interest deeply—whatever interests him vitally should interest her.

Business is not all sorrow, struggle, strain. There is the keen zest of competition, the red blood of enterprise and accomplishment, joy-spots of pleasant interviews and special successes. There are incidents of quaint people, the humor of funny customers, interesting news of new inventions, improvements, changes, tendencies, movements and trends. These are worthy of the telling, and may be of value as information or warning.

Wives should know of the temptations and trials and tests of business life. Many a man has been encouraged to stand bravely by the right by a wife who heartened him in his ideals, who counted principles higher than mere money and who would not consent to some get-rich-quick scheme that might get under the wire of the law but would not square with sterling honesty and the higher ethics of truth and justice.

The wife, whether she be sympathetic, helpful, and genuinely interested or not, should know, at least, the amount of the husband's income and whether the business is prospering; how much more she is told rests with him and—herself. She should know this in order to gauge her expenditure and to direct properly their living.

The world often condemns a wife as being extravagant at a time when her husband is passing through a period of business stress and storm. She who should be the first to know of this may be the last; she may believe that her husband's income and position not only justifies but practically demand her living on a certain scale. It may be the husband who really sets the pace and she merely follows. She may be not only willing but anxious to

live the simple life, and would gladly lower the key of their spending if she realized it would help him.

A wife may believe herself provided for in the event of the death of her husband, but when this sad hour comes, may find his insurance policies had lapsed, his business is mortgaged, his creditors are practically in possession and she is penniless. Had business matters been talked over at home the wreck might have been obviated or its evil lessened—at least the sudden shock of revelation could not take her unawares.

A wife may find at her husband's death that he has left her ample money, but not the knowledge of how to keep it, how to invest it, how to guard it. His silence for years on business matters has left her innocent and ignorant as a child. She may be easy prey to the dazzling schemes of unscrupulous promoters with great land enterprises, claims of inventions that will revolutionize an industry, Golconda mines that are earthy mints of millions, marvelous rubber plantation properties that will pay tremendous dividends, or some other painless method of becoming Monte Christos without risk. The money that means the consecrated devotion and love of years may all trickle away in the sands of knavery because of her ignorance of business.

Some poorer sister, left destitute of money as well as of business knowledge, bravely facing the world alone in a hard fight for daily bread, may run perilously close to the rock of disaster, and be subject unnecessarily to cruel snares and entanglements, insidious dangers and pitfalls. She walks unprotected in the weakness of her ignorance, along a way where she should have been armored with wisdom had the husband who loved her been wise as he was loving.

Talking business matters at home inspires confidence, strengthens comradeship and intensifies love. It helps to hold monotony at bay; it is a bond that may keep two from growing apart mentally and perhaps even from drifting apart emotionally; it helps both in pulling together through a crisis and it means truer, deeper union and unity on one of the great questions of married life.

["The Ebb-Tide of Love" is the title of the next chapter in this series.]

We all belong to each other, but friendship is the especial accord of one life with a kindred life. We tremble at the threshold of any new friendship; with awe and wonder and fear, lest it should not be real, or, believing that it is, lest we should prove unworthy of this solemn and holy contact of life with life, of soul with soul. We cannot live unworthy lives in the constant presence of noble beings to whom we belong, and who believe that we are at least endeavoring after nobleness.—*Ralph Waldo Emerson.*

The Gospel to the Lamanites

BY REY L. PRATT, PRESIDENT OF THE MEXICAN MISSION

III—The Lamanites After the Coming of the Europeans.

Awful as had been the curse, and great as had been the sufferings of the Lamanites up till the time that the Nephites were destroyed by them, and during the time that intervened between then and the coming of the Europeans, or Gentiles, to their land, it seems that in the providences of the Lord they had not suffered enough to pay for the evils that they had committed, and to humble them before the Lord, and make them turn from their evil ways unto him. But, according to prophecy contained in the Book of Mormon, great sufferings and trials and the wrath of a just God offended, were still in store for them, and that, too, at the hands of the Gentiles, who were to come among them.

Father Lehi, early after they had left Jerusalem, saw in vision that such would be the case, if his descendants should ever forget the Lord and cease to keep his commandments. In the first chapter of Second Nephi he speaks as follows:

"Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they keep his commandments, they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever.

"But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord; having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise; behold, I say, if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold the judgments of him that is just shall rest upon them;

"Yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them [the inhabitants of this land] the lands of their possessions; and he will cause them to be scattered and smitten."

Mormon, in his fifth chapter, speaking of the people of this land, says:

"And behold, the Lord hath reserved their blessings, which they might have received in the land, for the Gentiles who shall possess the land.

"But behold, it shall come to pass that they shall be driven and scattered by the Gentiles, * * * "

Christ, in speaking to the Nephites, in III Nephi 20, says:

"And after that ye were blessed, then fulfilleth the Father the covenant which he made with Abraham, saying, in thy seed shall all the kindreds of the earth be blessed, unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles shall make them mighty above all, unto the scattering of my people, O house of Israel;

"And they shall be a scourge unto the people of *this land*. * * "

To see how literally and terribly these prophecies have been fulfilled, one has but to read the history of the Lamanites since the coming of the Gentiles among them.

Nephi, in a vision that is recorded in the 13th chapter of I Nephi, saw the following:

"And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren.

"And it came to pass that the angel said unto me, Behold the wrath of God is upon the seed of thy brethren.

"And I looked, and I beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

"And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles, and were smitten."

Book of Mormon history of the Lamanites shows very plainly that the Lamanites fulfilled every condition stipulated by the Lord, as a result of which they were to receive the sore curse they have labored under for so many years; and it shows how literally the Lord has caused to come upon them all that he said that he would. But for a recounting of the fulfilment of the prophecies just quoted, we have to look to history written since the sealing up of the Book of Mormon by the Angel Moroni, and the hiding of it up

in the hill Cumorah, to come forth in the due time of the Lord. But scarcely does the history of Columbus and his wonderful discovery of America, recount any plainer those events than does the wonderful vision of Nephi, quoted above. And oh! how well do the volumes of history among us testify that those ancient prophets were inspired in what they wrote concerning the way that the people of this land were to be scattered and smitten and trodden down and counted as nought by the multitudes of Gentiles that were to come unto this land. Well does history show the truthfulness of the prophecy uttered so long ago: "And they [the Gentiles] shall be a scourge unto the people of this land."

The history of the Indian, or Lamanite, since the coming of the Gentiles among them, is the saddest it has ever been my lot to study. Until a person has lived for years among them, and has read and studied their history, not only from the written versions, but in their traditions, in their countenances, and in their very lives, and has learned to feel, through contact with them, in a measure as they feel, he can not appreciate what I say when I say that the history of the Indian is the saddest history written. One author said: "If my pen might have the gift of tears, I would write a book and call it *The Indian*, and I would make the whole world weep." But the pen of mortal man is too feeble to paint, in all its vividness and sadness, the true history of the Indian. Man, in writing history, can only set down plain facts; he cannot set down the feelings of those who have suffered; he may attempt a description of them, but oh, how far short he will fall of the genuine, as experienced in the breasts of those who suffer.

My readers are as well acquainted, perhaps, with the history of the Indians within the confines of the United States, commonly called the North American Indians, as I am, so I will not attempt to describe all that they have gone through in the course of their being reduced from their position as the veritable lords of the land, to the narrow confines of the government reservations, upon which they are held, virtually speaking, prisoners, today. I only ask you to review this history in your own minds, and see if you can see, from an Indian's point of view, anything but sorrow and sadness in it.

It is my desire, in this article, to bring to the attention of my readers some of the sufferings and sadness endured by the Indians (and that, too, in fulfilment of prophecy) throughout the Latin-American republic, south of the Rio Grande.

IV—History of the Aztecs

Let us review briefly the history of the Aztecs, that mighty people found by the Spanish conquerors in the country now known as Mexico. When Cortes and his adventurous followers

landed upon the sand-swept and barren shores of Vera Cruz, he landed within the confines of an empire that had a population of thirty millions of people. Today, three hundred and ninety years later, the astounding fact confronts us that, of that thirty millions of people, there only remain, of the unmixed native race, between six and seven millions, and within the confines of modern Mexico there are only fifteen millions, counting the pure blood natives, the Indian and Spanish mixture, and all of the foreign inhabitants of the country. This represents a reduction of fifty per cent of the population of the country, if we compare the present total population with that at the coming of the Spaniards, and a reduction of seventy-five per cent of the pure blood native population.

What has become of this people? In the answer to this question lies part of the sadness of which I have spoken.

Had the native races known with whom they had to deal, Cortes and his followers might have been crushed upon landing upon the barren shores of Vera Cruz, and never have lived to reach the heart of that great country and cause the suffering and ruin that they did. But Providence had willed it otherwise. The coming of the Savior among the people of this land, and the establishment by him of a reign of peace and prosperity among them, which was no other than the two hundred years that the gospel endured among them, as established by the Savior himself, left a deep-rooted and vivid tradition among them that prepared the way for their overthrow and utter subjugation at the hands of this handful of Spanish adventurers. Quetzalcoatl, which was the name that tradition had given to the personage who was perhaps none other than the Christ himself, who had visited them, promised, before he sailed away on the eastern sea, that some day he would return to them, and through all the years of dark gloom and suffering that intervened between the time that he made this promise and the coming of the Spaniards, this tradition and the hope of its fulfilment were handed down from father to son and cherished among them; and so it is not surprising that, in the landing of these fair strangers upon their shores, they thought they beheld the fulfilment of their long-cherished dream. But alas, how different was the reality!

For cruelty to those conquered, the conquest of the native races of America by the Spaniards is perhaps without parallel.

To insure the non-desertion of his followers, Cortes burned in the harbor of Vera Cruz, the ships that had brought him to his land of conquest, and then started on his bloody march to the capital of the Aztecs. Space will not permit of a detailed following of him in his march to the capital. It is sufficient to say that the resistance he met with, on the part of most of the natives, was only half-hearted owing to the half fear, half hope, that was in

their hearts, that he was their *Fair God* returned to them, to restore to them again that reign of peace and happiness that they had so long prayed and hoped for. To the few tribes that offered resistance, Cortes administered severe lessons, and he afterwards generally succeeded in making allies of them, and thus increasing his army as he marched on towards the capital. The Tlaxcalans were the most formidable tribe that he encountered, and they offered a really heroic resistance, but, as they were the hereditary and hated enemies of the Aztecs, once won over, they became his most powerful, efficient allies. It is said that when he reached the capital, he had six thousand of these warriors with him. Montezuma, the emperor of all the Aztecs, although by nature a brave and courageous prince, was so wrought upon by the tradition he held in common with his people, and by the accounts of the great power and cruelty exhibited by these fair strangers against all who dared to oppose them, that, lest he be found fighting against the decrees of the gods, he offered no resistance to the Spaniards, but allowed them a free entrance to his capital, where, after some weeks of hospitable treatment at the hands of Montezuma and his people, they treacherously seized him and held him prisoner in one of his own palaces. All the indignities possible were heaped upon him, and his nobles. He was made to give up much of his royal treasure, and the Spaniards, in their thirst for gold, which was their dominant characteristic, even profaned the temples of the Aztecs, in their eager search. This was more than the people could stand; and, with their minds now cleared of the illusion that the Spaniards were the fair gods of their dreams, they now made a relentless war upon them. Cortes and his followers were forced to fly from the city, and on that eventful night that they did so, it is indeed marvelous that they were not annihilated. But Providence willed it otherwise; and, once upon the mainland, they rallied their forces, and then ensued a series of the bloodiest strifes for conquest ever waged. Montezuma did not long survive a wound he received from his own angered people, when trying to dissuade them from hostilities against the Spaniards. He was succeeded on the throne by his brother Cuitlahua, who succeeded in driving the Spaniards from the city and country round about. His reign, though glorious, was only for a brief four months, when he died of smallpox. He, in turn, was succeeded on the throne by a nephew of the two former monarchs by the name of Cuatemoc or Cuatemotzin. He is the monarch that is pointed to, even to this day, by the real natives of the land, with pride as the most valiant of the Aztec rulers. Had he ruled, instead of his uncle Montezuma, when Cortes came to the land, the history made by that gentleman very likely would have been a very different one. Taking over the affairs of the empire at the time he did, it was not possible for him to long stem the tide that was

already working the ruin of his country. But his vigorous campaign against the Spaniards was by far the most severe that those audacious adventurers had to encounter. After the siege and capture of the capital of the Aztecs by the Spaniards, in which thousands of its inhabitants were slain (it is recorded in history that, as a vengeance wrought out upon the Mexicans for holding out so long, forty thousand men, women and children were slaughtered by the Spaniards after the city had fallen into their hands); Cuatemoc was captured by the Spaniards. He was tortured by them in the most cruel manner to make him tell where he had hidden the treasure of the city, before it was surrendered. Bound, and with his feet soaked in oil, he was held with his feet over a slow fire as a means to make him divulge his secret. He was afterwards taken to Honduras, by Cortes, and there, on a trumped up charge, foully murdered at his captor's orders.

The fall of the Aztec capital into the hands of the Spaniards practically ended the conquest, but an indescribable condition of the most abject subjugation was to follow for the conquered.

VI—Condition Today One of Slavery.

The conquering Spaniards not only considered that the country now belonged to the crown of Spain, but that all the inhabitants were rightfully its slaves. In recompense for the part these adventurers took in the conquest of this great country, they were given great grants of land, and, in every instance, were awarded great numbers of the natives as slaves with whom to work their lands. In some cases men were given whole fertile valleys and as many as twenty or thirty thousand vassals or slaves. Thus we see how the people were smitten by the Gentiles, and were brought down into a condition of serfdom and slavery, the effects of which stretch like a pall over their few remaining descendants even to this day. Stripped and peeled of the land that had been theirs and their forefathers' for centuries, they have never been able to regain any of it, practically speaking, for today, almost as much as in the day that the original grants were made in favor of the Spanish conquerors, the land remains in the possession of them and their descendants; and today, almost as much as then, the natives are their slaves. True, the name has changed, but the condition is about the same; for the condition can be compared with little else than slavery where men have to work for so small a wage as twelve cents a day, and, out of that wage, support themselves and those dependent upon them, being forced to buy, all they do buy, out of the company store, and that, at prices where things are sold at from one to five hundred per cent more than their value. As a natural consequence they over-draw their wages and contract debts which they can never hope to pay; and, in de-

fault of payment, their labor and their lives, and those of their children, if they have any, must stand between them and the man they owe, who, therefore, virtually owns them.

Conditions even worse than these, up till very recently, at least, have prevailed on some of the tropical plantations in southern Mexico, where men, on account of the rigors of the climate, are loath to work of their own free will. A system of slavery and traffic in human beings has been carried on, right in the face of the whole world, and in this civilized and enlightened age, that was far worse than any of the conditions of slavery that existed in the south of the United States. Unscrupulous labor contractors plied their trade right in the heart of the great cities, and in every place. Men and women were enticed into signing contracts that they could not read nor understand, and in so doing virtually sold themselves into lifelong slavery, because, in connection with signing the contract, they were induced to receive a small amount of money, and the contract stipulated that as long as this amount was not repaid the signer must stay in the employ of the contractor, or anyone to whom he might sell his contract; and the law upheld the contractor in his claim! The contractors were sure to see to it that the poor, deceived one was never given a chance to pay back the amount. Thus he continued to entrap unsuspecting ones until he had enough gathered together to make a car load. And, to hold the first ones until he had secured the number that he wanted, they were held prisoners, not even being allowed the freedom of the streets. When his number was complete he would charter a car and put his human cattle aboard and never let them set foot on the ground again until they were unloaded on the plantation, or near it, of some plantation holder who had contracted for a certain number of laborers from the contractor, and then paid him an agreed price per head for them. The contractor would then return to ply his trade in human souls once more.

Once on the plantation these poor unfortunates are starved and beat and made to work in the tropical sun so hard and so long that few of them survive more than one or two years. When asked why they do not take better care of their men, the plantation holders say it is cheaper to work them for all they are worth while they are strong, and buy more when these are dead. The horrors of what they pass through cannot be described in a short article like the present one.

Perhaps some of my readers will think that the picture presented is overdrawn, but, having seen and heard, I know whereof I speak.

VII—A Recent Example

I will only recount one particular incident that came under my observation. The young man who is the subject of it, and

also his family, are members of the Church. Their home is in a little Indian village about fifty miles from the City of Mexico. In order that he might help his parents in the support of a large family, the young man went to the city where he was in hopes that he could earn better wages than he was able to do in his native town. While looking for work, he was accosted by one of the labor contractors described, and, on being offered what seemed to him good work, and at a very fair wage (for the contractor always offered more wages verbally than was stipulated in the contract), he was enticed into signing the contract, and, unsuspecting, followed the contractor to a place where he said he was to meet some more men who were going to work on the same job. And meet them he did, but only to find that they had been for some time, what he was now, a prisoner, not to escape from his present place of confinement until the contractor had secured the number of laborers that he had contracted to some plantation holder way off down in the state of Oaxaca, and then not to escape, but only to be transferred from his prison in the city to the plantation of his future master. The young man had promised to write to his parents, from the city, telling of his fortunes there, and they, on not receiving any word from him, for he was not permitted to even write to his friends after he was once imprisoned, felt that some evil had befallen their son, and set out to the city to find him. But their search was all in vain, for no trace of him could they find, nor did they ever hear of him again for three long years. The young man was carried to the tropics and landed on a plantation in the way that I have already described. What he passed through during the three long years that he stayed there, only he, and other unfortunates like himself who have passed through the same ordeal, can ever tell. Being young and strong, he did not succumb so readily to work and hardship as many of his unfortunate companions did; but even his rugged constitution could not stand forever the strain put upon it, and, one morning, racked with fever, he told the foreman, who, on horseback, was driving his men out to work as he would a herd of oxen, that he was sick and could go no further. The only answer he received was an oath and a blow from the heavy whip carried by the foreman. He staggered on until nature refused to go further, and he laid down by the road. The infuriated foreman tried to arouse him and goad him on, but to no avail; his tired and disease-ridden body was now at a stage where the curses and blows of the brutal overseer could not arouse him to further action. The overseer, enraged at his inability to arouse him, brutally kicked him over the edge and down the steep bank of a ravine, on the bank of which he was lying. To this, perhaps, he owes his life, for he fell near the water and in the shade of the jungle, and the overseer, to whom such sights were common, never gave him another thought, supposing

him dead. But, after a long sleep of unconsciousness in the shade of the jungle, he revived and regained consciousness. Realizing what had befallen him, he preferred to face the jungle, with all its perils, to going back to the plantation where worse than death awaited him. After wandering aimlessly about for some time he was found by some friendly natives, and by them nursed back to life. Once restored, he made his way back to his family and friends in his own native village. He is still alive, and I have heard him tell his story often, but he has never been the same in body or in mind that he was before he experienced slavery in a Mexican jungle. He says that, of the unfortunate party that were taken to the plantation at the same time he was, only three or four were alive at the time he made his escape.

VIII—The Underlying Cause of Revolutions.

People from the outside, and who are not acquainted with conditions as they exist in Mexico, and in most of the Latin-American republics, wonder why there are so many revolutions among them, and so much war and strife. But to those on the inside and who are acquainted with the terrible conditions as they do really exist, the wonder is why the poor, oppressed Indians do not rise up *en masse* and rid the country of their cruel oppressor or die in the attempt. The present revolution in Mexico, as all others like it have had, has as its basic cause the world-old desire for freedom, the desire of the oppressed to throw off the yoke of the oppressor.

MEXICO CITY, MEXICO

["Hope for the Lamanites, who are not to be utterly destroyed," is the topic of the next chapter.]

Elders laboring in Chemnitz, Germany: Front row—Louis L. Driggs, Driggs, Idaho; William H. Smart, conference president, Vernal, Utah; Chauncey L. White, branch president, Salt Lake City. Back row—Frank Murri, St. Anthony, Idaho; J. William Christensen, Mount Pleasant; Georgius Y. Cannon, Salt Lake City, Utah.

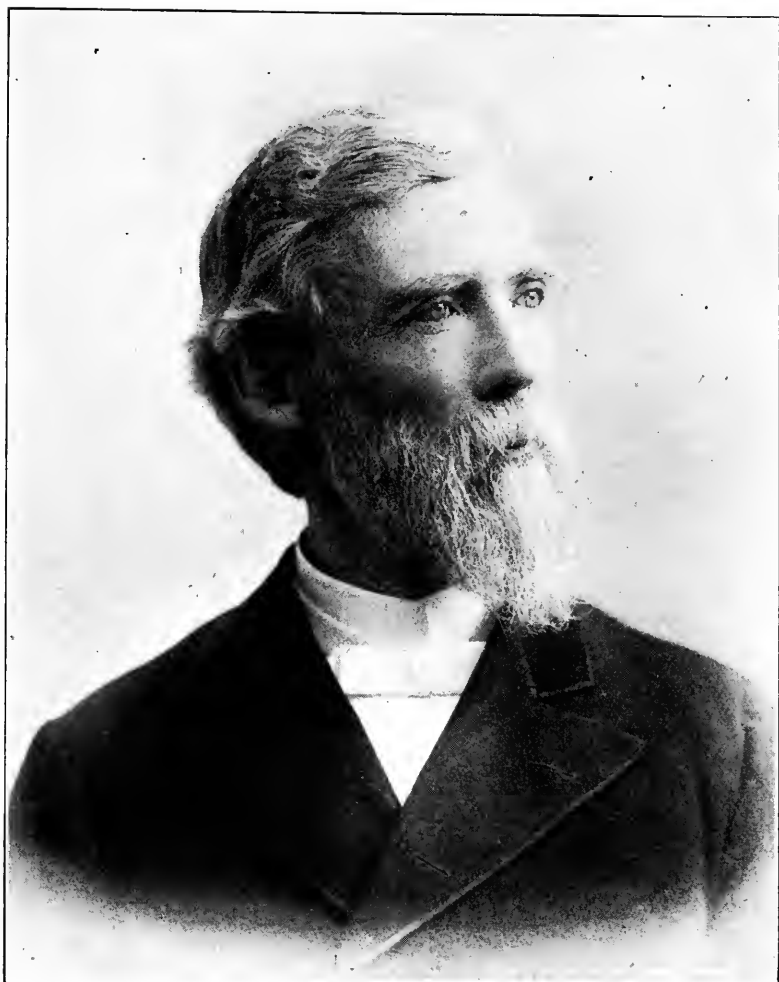


The Schoolmaster and his Pupils

BY PATRIARCH JOSEPH E. TAYLOR

[Joseph Edward Taylor, for sixty years a resident of Salt Lake City, a prominent churchman, and a well known citizen of the State of Utah, died on the morning of February 18, 1913, at his home in Salt Lake City. He was the son of George Edward Grove Taylor and Ann Wicks, and was born December 11, 1830, at Horsham, Sussex, England. He spent his boyhood and early youth with his parents at Tetbury, Gloucestershire, the birthplace of his mother. When he was fifteen years of age, the family moved to Hull, in Yorkshire, where he first heard the gospel, and where he was baptized on the 11th of August, 1848. On October 4 he was ordained a Priest, and called to do missionary work in Lincolnshire. He labored as an elder in the mission field until January, 1851, when with five hundred other Saints he left England for Salt Lake City, crossing the ocean in the sailing vessel *Ellen*. During his mission he baptized nearly two hundred persons, and assisted in the baptism of many others. He traveled thousands of miles on foot, and preached hundreds of sermons and exhortations, and held many meetings and religious discussions. After arriving in St. Louis, he was prostrated by sickness, which detained him in Missouri until the following year. He arrived in Salt Lake City on the 6th of September, 1852. He was ordained a Seventy on February 17, 1853, and a High Priest, September 12, 1855, at which time he was set apart to act as counselor in the bishopric of the Eleventh ward, serving in this capacity under Bishops John Lytle and Alexander McRae. He was called on a mission to the Josephites and set apart by President Brigham Young, December 22, 1875. His field of labor was in Nebraska, Iowa and Illinois, and his companion was Claudius V. Spencer. He returned home again April 4, 1876. During this brief mission, these two elders baptized thirty-six persons, twenty-four of whom came to the Rocky Mountains. They organized three branches, blessed eight children and married one couple.

At the April conference, 1876, he was appointed second counselor to President Angus M. Cannon who was at that time called to preside over the Salt Lake Stake which then extended over the counties of Salt Lake, Davis, Tooele, Morgan, Wasatch and Summit. On the death of David O. Calder, in 1884, Elder Taylor became first counselor to President Cannon, which position he held until April, 1904, when the Salt Lake Stake was divided into four stakes. He was prominent in business during the whole sixty years of his life in Salt Lake City, following the occupations of ranching, farming, furniture making, and



JOSEPH EDWARD TAYLOR

Born at Horsham, England, December 11, 1830; baptized August 11, 1848; came to Utah, September 6, 1852; was for 28 years a member of the Presidency of the Salt Lake Stake of Zion; and died, February 18, 1913.

finally undertaking. Approximately twenty five thousand citizens of Salt Lake City were buried by him. He was a representative in the second state legislature, also a member of the Board of Trustees of the Latter-day Saints University. On April 2, 1904, he was ordained a patriarch, and since that date has recorded three hundred and four blessings. He is the father of twenty-one children, of whom eighteen survive him. He has seventy grandchildren and thirteen great-grandchildren now living. Elder Taylor was a man of strong determination and pronounced character, faithful in every walk of life. Fulfilment of duty was his first prominent thought. His understanding of the philosophy and spirit of "Mormonism" was thorough and profound. As a writer and public speaker, he was forceful and effective, and he contributed frequently to the IMPROVEMENT ERA, and to other Church publications. His funeral was private, his reason for asking that, being that his "life had been filled with blessings which more than repaid him for his services, and he therefore deserved no praise in addition." He was buried on the 21st of February and memorial services were held in his honor at the Tabernacle on Sunday, February 23, when President Charles W. Penrose and President Joseph F. Smith were the speakers, both of whom paid eloquent tributes to his memory and gave comforting, doctrinal sermons on death and the resurrection.

The article, "The Schoolmaster and his Pupils," was without doubt one of the very last that Patriarch Taylor presented to the press, and it contains, without naming it, reference to his own early and happy school days in England, prior to his joining the Church. He was the young elder who visited the retired and beloved teacher.—THE EDITORS.]

About seventy-two years ago, a boy ten years old was received as a student in what was called the "National School," in an unpretentious town in the south of England. He was the youngest that had been admitted up to that date.

This school had for its instructor—schoolmaster—a gentleman who was forty years of age; whose character was quite unique in many particulars. He had received in his youth a somewhat liberal education to which was added a valuable training by a talented and loving mother. At the age of eighteen, he became deeply smitten with a seafaring fever. But his underlying ambition was to become an experienced navigator. His parents eventually yielded to his intense desire. Although amply able to have purchased for their son an officers' position on board a man-of-war vessel, or some large commercial ship, they being of the very practical class, and feeling that a thorough training could only be reached by commencing at the bottom of the ladder, their consent was given only on the condition that he take the place of a common sailor,—a man before the mast—upon a vessel

that made periodical trips to several points in the Pacific, including some ports in Asia. It was further stipulated that no advancement should be allowed him short of a period of two years' service, and then only upon actual efficiency and merit.

This youth gladly accepted of the lowly position, with the conditions accompanying it, and embarked at once upon a full rigged, three-masted vessel, bound for Sydney, New South Wales, her first stopping place. Eighteen months from his first embarking, his efficiency was recognized to the extent that upon the death of the second mate, in mid-ocean, the captain selected him to fill the vacancy.

Four years subsequent to the commencement of his life at sea, he was elevated to the position of first mate of a still larger vessel. At the end of eight years, we find him in command of a large merchant vessel doing business in the various ports of India. Having gained a valuable nautical experience, by careful study, observation and otherwise, in both the temperate and torrid zones, he yielded to a longing for acquaintance with regions adjacent to the North Pole. He succeeded in fitting out a vessel of which he took command. The first objective point was Baffin Bay, west of Greenland, then but little known.

After cruising some four years in the inhospitable North, with an experience of disasters, successes, and losses, he started homeward, touching on the way at St. Johns, Newfoundland. It was at this port that he took on board, as passenger, a titled gentleman—who did not reveal his identity at that time, but who figured largely in our hero's future.

Encountering a severe gale the third day out from St. Johns, this distinguished passenger was swept overboard. The captain having witnessed the accident, at once plunged into the surging flood, and after many heroic efforts finally succeeded in reaching his vessel and safely landed on board the nearly lifeless victim. Before arriving at the home port these two had become familiar with each other's history and, as a very natural result, each one became possessed of a genuine interest for the other. Upon arriving at the home port, our hero, although not having succeeded financially according to his expectations, still, not doubting his ability to recuperate his losses, was both hopeful and cheerful. This was, however, turned into a genuine sorrow, for before crossing the threshold of the home of his birth, he learned of his father's late death, which was attributed to the grief he felt over the loss of all property, by becoming surety for a friend. This was speedily followed by the demise of his loving mother.

Having neither brother nor sister to comfort him, nor any blood relative to welcome his return, he became despondent, resolved to bid adieu to a life upon the ocean, to settle down in some quiet

nook, and employ himself in some way that would distract his attention from loneliness and grief.

It was now that his rescued and titled friend assumed the role of a benefactor. But he was met with an utter refusal of all offers of any distinguished position. After much considering and many consultations, a decision was reached that our former sailor and commander should take up a school in the vicinity of my lord's manorhouse, whose lands numbered several hundred acres and was adjacent to the place of our hero's birth.

This school was self-supporting, and no charge for admittance was made. The lord of the manor, wishing to demonstrate his loyalty, and also to be relieved from all personal supervision, placed it subject to the control of the directors of the National School law, hence its name "National School." It was here that the noble qualities of our former mariner shone out most brilliantly: for, instead of instituting a government similar to that of the school master of that period, he became to every scholar, in the full sense of the word, a father in very deed. When our ten-year old boy entered the school his number was 142.

Schools of that day were not graded as are those of today, in the United States. This school was divided into seven classes, no class numbering less than twenty. No paid assistants were engaged. The most efficient students of each class were chosen to instruct the class for a period of one week, but under the guiding eye, and subject to the direction, of the schoolmaster who seemed to comprehend every need, and who was prepared to supply such need in person. This was often done by him. In fact, as far as it was possible for mortal to be, he was omnipresent. Each Friday afternoon, at three o'clock, the master took entire charge of the geography class, conducting it in his own peculiar way. Every student in the school was required to be present upon each of these occasions. All studies were laid aside until the Monday following. After the lesson had been fully considered, and answers given to the questions propounded, the teacher became a lecturer. Besides pointing out on the map the particular spots named in the lesson, and furnishing correct geographical data in relation thereto, from his personal knowledge of the same, he would branch off into a description of the peoples of these localities, their traditions, habits, and customs, as well as their modes of religious worship, etc., all of which he had carefully observed and noted when among them. This was intensely interesting, as we then lacked much of the vast fund of information now furnished by the press and scattered broadcast. Our schoolmaster had in this way, as well as in his fatherly treatment of every scholar, won not only their esteem but their affection and love. This, coupled with his frequent visits to the home of his pupils, where he was always received with open arms, gave him

a prestige which, if at all equalled by any teacher, is nevertheless of rare occurrence.

Physical chastisement, even for trifling offenses, was the prevailing custom in English schools of that period, but the record of this school, for five years, furnishes only one case of bodily castigation which was administered in the presence of the whole school, who were invited to be witnesses. This was preceded by an earnest appeal to the culprit to make a satisfactory acknowledgment and to ask forgiveness which, although acknowledging his guilt, he refused to do. None of the students who witnessed the chastisement, had they been asked, but would have justified the same. Such conduct merited a dismissal, but this was not even entertained. The offender in a few days afterwards sought to make a full reparation for his wrong, and later became the schoolmaster's devoted friend.

As an athlete our hero was an exception along many lines and, thanks to the devoted mother's training, outside of the common school studies, he was somewhat versed in art and music in which he gave lessons without stint. Having obtained the use of some three acres of land, all enclosed within the school ground proper, this man, a visitor of many lands and climes, added a garden which for variety was perhaps not equalled outside of Her Majesty's gardens. The plants and flowers of the torrid, temperate and frigid zones were here cultivated, and several large green-houses contained the choice fruit-trees and bushes of the tropics as well as those of more temperate climes. The valuable life-lessons which many of the boys learned in the schoolmaster's garden, and under his immediate instruction, outside of school hours, cannot be computed.

My lord had a so-called pond, which was really a lake of fresh water over a half mile in length, proportionately wide, within his domain; it was surrounded by tall trees affording ample shade from the rays of the summer sun. To this the students, under the guidance of their much-esteemed instructor, had free access in summer for picnicing, bathing, swimming, and diving, in all of which the master excelled and he willingly taught. When frozen over in winter, it was used for sliding and skating in which the master was equally adept, cutting as he often did with his skate, as if in copper plate, any name, figure or sentence.

Our former ten-year old boy, but now a youth of nearly twenty years, and withal an elder in the Church of Jesus Christ of Latter-day Saints, and a traveling missionary, after an absence of five years from the neighborhood of the school before mentioned, being about to start for the land of Zion, visited this much-esteemed schoolmaster. The latter had now retired from his scholastic labors in consequence of an affliction of the eyes, which he claimed was due to the glaring sun upon the snow and ice in

the Arctic region, necessary caution having been neglected. He received the young man with open arms, when learning his pursuit, although he himself was an Episcopalian, having been born and bred in that faith, and was possessed of views and feelings altogether different from the young man in his peculiar religious faith. This was made manifest in a voluntary offer of the use of the town hall of which he was a trustee for the "Mormon" elder, in which to deliver a lecture. Besides this, he said he would take pride in introducing his former pupil to the assembly which he was satisfied would be a large one.

The result of this visit, which lasted less than two days, coupled with the efforts of others following, is evidenced in the many that have come from that locality to Zion and have proved their fidelity to the truth. It was afterwards learned there were three persons in that vicinity who were members of the Church at that time, but they had kept themselves altogether in the background.

The object in writing this narrative, is to serve as an illustration of the joyous results of a close companionship of instructors and pupils. Such close companionship produces the exact opposite to that related in the old adage: "Familiarity breeds contempt." Close companionship is conducive not only to respect and esteem, but to real affection and love. It suggests to the instructors of our schools that, outside of the school room you can add strength to your efforts by visiting your students in their homes, making yourselves familiar with their tastes and ambitions; and, in short, acting as a loving father in living with his children. A further suggestion: Let father and mother, if possible, be present during these visits which, you can assure yourselves, will then be attended with the best results to all concerned.

It might not be out of place to suggest that, pursuing a similar course by the heads of the various auxiliary organizations in the Church as well as by the presidents in the quorums of the Priesthood, will result not only favorably but beneficially to all concerned.

FRIENDSHIP—The passing of years is like the coming of dawn—slow, silent, inevitable. The most eager cannot hasten the quiet, irresistible movement, and the most reluctant cannot forbid. Some gifts the years bring which we would fain decline—age, sorrow, disappointment. Some treasures they take which we would keep forever—youth, beauty, innocence. But there are more precious treasures which time cannot supply, and the years cannot remove,—friendship, patience, faith and love.—*Herbert L. Willott.*

“Joseph Smith, Jr., as a Translator”

The Unfair Fairness of Rev. Spalding*

BY BISHOP OSBORN J. P. WIDTSOE S. B., A. M.

The Latter-day Saints are by this time undoubtedly well aware of the fact that the Rt. Rev. F. S. Spalding, bishop of Utah, has put forth a pamphlet entitled, “Joseph Smith, Jr., as a Translator,” in which the bishop has tried to prove that the Prophet Joseph Smith failed as a translator of ancient languages, and, therefore, failed also as a prophet of God. Many of the Latter-day Saints have had the privilege of reading the bishop’s pamphlet, itself. Those who have not read the pamphlet have at least read the notices of it, and the replies made by thoughtful, scholarly men. And perhaps most of us think that the bishop has already received a sufficient answer. What came to the younger men and women of Zion as a shock, has passed harmlessly by. The source of strength has been sapped—the bishop’s battery is wrecked, the force of his cunningly wrought argument is broken. Really, there remains little to be done except to clean away the wreckage of another unsuccessful attack upon the stronghold of “Mormon” faith, and to proceed triumphantly on our way. Yet, while the case is really won, I beg leave to present the following thoughts, that it may be, perhaps, the more securely clinched in the minds and hearts of the youth of Zion.

THE BISHOP’S APPARENT FAIRNESS.

Bishop Spalding’s present attack on “Mormonism” seems to differ from all other attacks in the frankness and the fairness of its approach. Those who have replied to the bishop’s pamphlet have all commented on this apparent

attitude of openness and candor. And it is one of the most notable things in the bishop’s inquiry. The pamphlet is dedicated thus:

“To my (his?) many Mormon friends—who are as honest searchers after the truth as he hopes he is himself—this book is dedicated by

“THE AUTHOR.”

It is not always that we are credited with being as honest searchers after the truth as a bishop of the Episcopal church.

In the body of the work, again, the bishop deals with his subject—apparently—with the utmost candor and fairness. He quotes Orson Pratt and B. H. Roberts and pays them high tributes for their ability and for their fair play. He admits that “it is inexcusable that the book (of Mormon) has never had the serious examination which its importance demands.” He acknowledges that in the controversies between the Latter-day Saints and their defamers “the Latter-day Saints set an example of dignity and courtesy which their opponents rarely followed.” He asserts that, since there was no scholar living in the early days of the Church who could read Egyptian, the Saints did the right thing to get the testimonies of witnesses. “This was the logical method of procedure, because there was no scholar living whose opinion would have been of real value, even had all the plates been submitted for his inspection.” He affirms that, while the questions he propounds are most critical, “yet, if the thoughtful Latter-day Saints of today are like those of the past, they will welcome them, because they have always invited investiga-

* From the Deseret News, Feb. 15, 1913.

tion." And he is very careful to form in the reader's mind the impression that now, at last, is there conducted an inquiry into the claims of the Prophet Joseph Smith, with the utmost candor, frankness, and fairness.

What is to be said against the bishop's method? Only this: His fairness is but surface deep; the actual method of his investigation and the real spirit of his inquiry are as unfair as he would have the reader believe them fair. The difference, then, between Bishop Spalding's "inquiry" and other anti-"Mormon" literature is only apparent.

Can this be shown? Easily. And when it is shown, what then? Surely, it destroys the argument so deftly wrought in cunningness. Fairness, we are told, implies, negatively, the absence of injustice or fraud; positively, the putting of all things on an equitable footing without undue advantage to any. If the bishop has violated this definition of fairness, he has not been fair in his inquiry, and his inquiry is unvalidated by so much. Let us conduct an inquiry into his inquiry. The points to which I shall call your attention are not specially arranged, but are treated in the order in which they appear in the bishop's pamphlet.

SCIENCE NEED NOT BE REVISED.

In the first chapter of "Joseph Smith, Jr., as a Translator," Bishop Spalding declares that "if the Book of Mormon is true, it is, next to the Bible, the most important book in the world." Then he points out that the Book of Mormon would be of great value to students of the life and teachings of Jesus; that it would shed a flood of light upon the whole question of church origins; and that it would be of great value to the archaeologist—if it is true. All this may be granted without further question. But, then, in the midst of this fair statement of the case, occurs the following surprising paragraph:

"The Book of Mormon, were it shown to be true, would give important information to scientists. The account of the convulsions of nature, which occurred in America at the time of Christ's coming, would compel the geol-

ogist to re-examine his theories as to the formation of land and sea, and the astronomer to adjust his laws of the heavens to the wonderful three days' darkness. The botanist and zoologist would have to rewrite the account of the flora and fauna of America."

The implication of this general statement is manifestly unfair. To one who knows the Book of Mormon but slightly, and to one who knows it not at all, it would appear that there are, in the Book of Mormon, descriptions of convulsions and cataclysms of nature radically opposed to natural law, and that the animals and plants of the book are really foreign to American soil. As a matter of fact, there is nothing in the Book of Mormon to compel any scientist to re-examine his theories, or to adjust his laws, or to rewrite his science. True, we do not know the details of the natural phenomena described. We cannot tell in just what way the convulsions came about. But Central and South America have been centers of geological activity for ages. Such things as are described in the Book of Mormon, can be accounted for in many natural ways. Moreover, phenomena as wonderful as those of the Book of Mormon have happened almost within our own memories—but we have not found it necessary therefore to revise the sciences.

In the scholarly treatise on "Physiography," by Prof. Rollin D. Salisbury, the following interesting description occurs: "One of the most violent and destructive volcanic explosions of which there is historical record was that of 1883, in Krakatoa, a volcanic island in the Strait of Sunda, between Sumatra and Java.

"Previous to the great eruption, the island had been shaken by earthquakes and minor explosions for some years. On the morning of the 27th of August there was a series of terrible explosions, the sound of which was heard in southern Australia, 2,200 miles away. About two-thirds of the island was blown away, and the sea is now 1,000 feet deep where the center of the mountain formerly stood. Enormous sea-waves were formed which traveled half-way around the earth. On the shores of the neighboring islands the water rose

50 feet, causing great destruction. More than 36,000 persons perished, mostly by drowning, and 295 villages were wholly or partially destroyed. The sky over the island and the bordering coasts became black as night from the clouds of dust. It was estimated that steam and dust were shot up into the air 17 to 23 miles. The explosion produced great air-waves which traveled three and more times around the earth."

This account of the volcanic explosion of Krakatoa is as wonderful as any account of a convulsion of nature described in the Book of Mormon. Shall we therefore re-examine our theories of the formation of land and sea and of the cause of darkness? Surely, the bishop will not require it. And yet, instances of this kind might be cited almost without number. If space would permit we might describe such disasters as that of San Francisco, in 1906, when there occurred a fault of from eight to twenty feet, traceable for 300 miles; and that of Charleston, in 1886, when numerous fissures were formed in the earth from which were forced streams of water, mud and sand; and that of a part of the delta of the Indus river in 1819, when "an area of some 2,000 miles in extent subsided so as to be covered by the sea, while a neighboring belt, 50 miles long and 16 miles wide, rose about 10 feet," and many other convulsions in which cities and villages were destroyed, and the land was submerged in the sea, and thousands of persons were killed. Yet, it does not become necessary to revise our known laws of science. And in like manner, did space permit, we might make an exhaustive study of the flora and fauna of the Americas, only to find that the botanist and the zoologist may leave their accounts of American life-forms as they have written them, for all that the Book of Mormon teaches to the contrary.

Why, then, did the Bishop make so unfair an implication concerning the contents of the Book of Mormon? Was it because he was playing absolutely fair? Since we have been able to show that the implication is unfair, how are we to know—applying the Bishop's own logic—that he is not unfair elsewhere in his inquiry? And if his argument is

thus built up on unfair, and even false, implications, of what value is it either to "Mormon" or to non-"Mormon?"

THE EIGHTH ARTICLE OF FAITH.

In writing of the relative positions of the Bible and the Book of Mormon in the "Mormon" Church, Bishop Spalding says:

"The eighth article of faith of the Church of Jesus Christ of Latter-day Saints distinguishes between the correctness of the translation of the Bible and of the Book of Mormon. While the Bible is accepted as the word of God, 'so far as it is correctly translated,' there is no such caution with reference to the Book of Mormon, but the statement, 'We also believe the Book of Mormon to be the Word of God,' is without qualification.

"In thus placing the inspiration of the Book of Mormon on a higher plane than that of the Bible, the Latter-day Saints are logical. The Book of Mormon was translated by one man, and he was accepted by them as an inspired prophet of God—using the Urim and 'thummim.'"

Here again we are confronted by a manifestly unfair implication. The Bishop begins by discussing the fact that the Latter-day Saints distinguish between the correctness of the translation of the Bible and of the Book of Mormon. And the Latter-day Saints do make a distinction. But then the Bishop very subtly changes from the idea of the translation to the idea of the inspiration, and declares that the Latter-day Saints are logical in placing the inspiration of the Book of Mormon upon a higher plane than that of the Bible. To the non-"Mormon" this can mean only one thing: The Latter-day Saints assert without qualification the divine inspiration of the men who wrote the books of the Book of Mormon, but they deny in part at least the divine inspiration of the men who wrote the books of the Bible. That is, the impression is very cunningly given out that the Latter-day Saints place not only the translation but also the original inspiration of the Book of Mormon upon a higher plane than that of the Bible. If this be really true, it is no wonder that other Christians refuse to affiliate with the "Mormons," and that they denounce them for putting forth another Bible.

But the implication, I repeat, is unfair. The eighth article of faith asserts really the divine inspiration of the sacred books of both the Bible and the Book of Mormon. As far as the divine inspiration of these two sacred records is concerned, it may be asserted that the Latter-day Saints place them both upon the same plane. But the Latter-day Saints recognize also this fact, that, while the Book of Mormon was translated from the original plates through the gift and power of God, the Bible was translated by uninspired men, not from the original manuscripts, but from copies made from other copies. Into the copies crept undoubtedly many copyists' errors, and into the translation have crept many translators' errors. Surely, it is both logical and right to hold to the reservation provided in the eighth article of faith. So, again, therefore, the Bishop's argument is based on a false impression, on a false premise. There is not here a total absence of injustice, nor is there a putting of all things on an equitable footing, without undue advantage to any. The bishop's argument is really not fair, and consequently it is of little force.

THE PROPHET'S CLAIM TO LEADERSHIP.

The real crux of Bishop Spalding's inquiry is this: "Did Joseph Smith, Jr., translate the plates correctly?" "Was the Book of Mormon translated correctly?" The bishop accepts for argument's sake, the story of the finding of the plates of the Book of Mormon. The real question with him is, "Is the translation of the Book of Mormon correct?" He proposes to test Joseph Smith as a prophet of God, therefore, by his ability to translate ancient languages correctly. And if it can be shown that Joseph Smith made mistakes in translation, then the bishop would have all men repudiate the Book of Mormon "and the whole body of belief, which has been built upon it and upon the reputation its publication gave to its author."

Writing further of this troublesome question, Bishop Spalding says: "It is

surely clear to the reader that the correctness of the translation of the Book of Mormon is a most important question. It was the conviction that he had been selected by the Almighty to give to mankind this book which won for Joseph Smith, Jr., the attention of earnest men and gave him leadership over them. If the translation of the plates is inaccurate he did not deserve that leadership. However sincere he may have been in believing in his mission, if the translation he gave to mankind is false, he is shown to have been selfdeceived."

Now, there are altogether too many irrefragable evidences of the divine authenticity of the Book of Mormon, and of the divine inspiration of the translation, for Latterday Saints to begin to think of repudiating it. At the same time, Bishop Spalding places undue emphasis upon the importance of the Book of Mormon, and upon Joseph Smith's powers as a translator. Indeed, we are confronted again by an unfair implication. While the crux of "Mormonism" may be, to Bishop Spalding, Did Joseph Smith translate the plates correctly? and while the question is admittedly important, it is not true that Joseph Smith gained his leadership because of his powers as a translator, nor that the "Mormon" system of belief is built upon the Book of Mormon.

It will be impossible in the brief space of this review to consider in detail the real source of divine leadership in the life-work of the Prophet Joseph Smith. The most that can be done is to point out, in passing, a few of the things that made Joseph Smith a prophet of God—even without the Book of Mormon—and thus to correct the subtle impression given out in the bishop's pamphlet. First, in this day when there are many contending creeds and claims, Joseph Smith received divine authority from on high to officiate in God's stead. Upon him and Oliver Cowdery were conferred the keys and the authority of the Holy Priesthood. And from them, the keys of the priesthood have been passed to

all deserving men who have accepted the restored gospel of the Lord Jesus. Secondly, Joseph Smith instituted a perfected Church polity—the Church of Jesus Christ, with divinely appointed officers and divisions. That Church organization persists, the wonder of the world. Thirdly, Joseph Smith promulgated a perfect system of Church doctrine and religious philosophy. Even the defamers of the Prophet have declared that Mormonism is the most nearly perfect system of philosophy with which they have ever become acquainted. Then, the blessings of the gospel have accompanied the believers. Many miraculous gifts and manifestations have been displayed in the Church. Finally, the testimonies of thousands declare that Joseph Smith was a prophet of God. And all these things have been accomplished outside of, and besides, the Book of Mormon. While the translation of the Book of Mormon was a wonderful achievement, it was after all but an incident in the establishing of the Church of Christ and in the promulgating of his gospel, Joseph Smith was accepted as a leader, not merely because he translated the ancient Nephite record, but because he was really a divinely appointed prophet. What he has given to the world in the way of divine authority, and Church organization, and Church doctrine, forms really the basis for his claims to leadership. And all this he would have given even had there been no Nephite record. That record confirms his divine inspiration.

What is to be gained, then, by shifting the responsibility for Joseph Smith's greatness from the real achievement of his life-endeavor, to some important, yet minor, accomplishments in the fulfillment of his mission. I can see no purpose in it other than to create the impression that Joseph Smith has no other claim to greatness than that of translator. And if there can be found a flaw in his translations, then we are asked, nay, required as intelligent men and women, to repudiate all that consti-

tutes really his great life-work, in which he has been surely proved a prophet of God. Nay, bishop, the implication is unfair, the premise is false. And if the argument so far has been built up on unfair implications and false premises, how are we to know—applying again the bishop's own logic—that the whole argument is not unfair, that both premises and conclusions are not false?

The next step in the bishop's inquiry is the great and final one, by means of which the bishop hopes to make the whole structure of "Mormonism" and the "Mormon" Church topple to the ground. Let us see if he has been any more fair and just and accurate in the real point of his argument than he has been heretofore.

THE FAC-SIMILES ARE NOT THE BOOK OF ABRAHAM.

The crux of the "Mormon" question, as Bishop Spalding sees it, is, "Did Joseph Smith translate the plates of the Book of Mormon correctly?" Upon the accuracy of his work as a translator, Joseph Smith must stand or fall, in the bishop's opinion, as a prophet of God. "If the Book of Mormon was not a correct translation," asserts the bishop, "and yet Joseph Smith thought that it came to him by inspiration and revelation from God, thoughtful men cannot be asked to accept other revelations which Joseph Smith, Jr., asserted were also given him by the Deity." This argument is clearly fallacious, but we need not consider it now. The question before us is, if the bishop's test question is just, how shall we determine whether or not the translation of the Book of Mormon is correct? Bishop Spalding answers the question thus: "Joseph Smith's competency as a translator of ancient languages can be ascertained in but one way. The original texts, together with his interpretations, must be submitted to competent scholars, and if they declare his translation to be correct, then it must be accepted as true." Conversely, of course, if scholars should declare the translation to

be incorrect, then it must be rejected as untrue.

It might be interesting to comment on the weakness of this argument, too. Such comment would hardly be in place, however, in the purpose of the present review. All the discussions and the preliminary arguments that have gone before—arguments that are in every instance based on unfair implications and false premises—have but led up to this "test" question. The effort has been, plainly, to impress on the reader's mind the importance of the translation of the Book of Mormon, and to attempt to base upon the correctness of the translation the final test of the Prophet's divine inspiration. If all the arguments that have gone before were founded in fairness on correct premises, the climax of the Bishop's inquiry might appear formidable. As it is, we step fearlessly forward into the bishop's master-point to discover his method of procedure there.

How is the accuracy of the translation of the Book of Mormon to be tested? If he could, the bishop would of course hand over the original plates to such men as he would consider competent scholars. And if it were possible to do so, the Latter-day Saints would not hesitate nor fear to submit the plates to competent scholars. "But the plates are not available," says the bishop. "They are kept by 'the heavenly messenger' who delivered them to the prophet, and to whom they were again delivered up, 'and he has them in his charge unto this day.'" Evidently, then, the test of Joseph Smith's competency as a translator can not be applied directly to the Book of Mormon. What is to be done?

Our friend, the bishop, is resourceful. In the Pearl of Great Price he finds a book called the "Book of Abraham." Accompanying the "Book of Abraham," he finds three fac-similes of Egyptian texts. Subjoined to the fac-similes, he discovers interpretations made by the Prophet Joseph Smith of some of the inscriptions on the fac-similes. The case is clear. Since we cannot apply the test of com-

petency as a translator to the Book of Mormon directly, 'our purpose will be served equally well if the other translations of the prophet referred to can be examined, and fortunately one of these translations together with the original text is available. We refer to 'The Book of Abraham,' translated from the papyrus by Joseph Smith. 'A translation of some ancient records, that have fallen into our hands, from the catacombs of Egypt; the writings of Abraham, while he was in Egypt called the Book of Abraham written by his own hand, upon papyrus.' "

Commenting further upon this very important "find"—in the bishop's estimation—the bishop says, "The Book of Abraham, with three fac-similes of the original text of Abraham 'written by his own hand, upon papyrus,' together with the prophet's explanation and the translation, is a part of the 'Pearl of Great Price.'" and, again, he declares, almost exultantly, "It is now clear that in the translation of the Egyptian hieroglyphics, known as the 'Book of Abraham,' we have just the test we need of Joseph Smith's accuracy as a translator. The original text with the prophet's translation are available for our investigation." And so, the bishop hands the "Book of Abraham," with the three fac-similes, to eight competent Egyptologists. Their testimonies are recorded in the final chapter of the bishop's inquiry. Mormonism, imagines the bishop, is overwhelmed; the Church is laid in ruins.

But the bishop has, after all, built up a very poor argument. It is not my purpose here to inquire carefully into the verdict of the jury of eight. That has already been done by others. But I have shown successfully, I believe, that all the preliminary arguments in the bishop's case are founded on unfair implications and false premises. In considering now the bishop's great, final point—the climax of his argument—I discover that the bishop is again guilty of an unfair and unjust implication, that he has based the crucial point of his argument upon a false premise.

As one reads Bishop Spalding's de-

velopment of his crushing stroke against Mormonism, one infers from the bishop's statement of the case that the original manuscript of the "Book of Abraham" is available. Note carefully these statements: "Fortunately one of these translations together with the original text is available" (ch. 5, p. 13;) "the original text with the prophet's translation are available for our investigation" (ch. 6, p. 18.) Again, one would infer from the bishop's statement of the case that the Book of Abraham was translated from the three fac-similes accompanying the book. Note these passages: "The Book of Abraham, with three fac-similes of the original text of Abraham . . . is a part of the 'Pearl of Great Price'" (ch. 5, p. 13); "it is now clear that in the translation of the Egyptian hieroglyphics, known as the 'Book of Abraham,' we have just the test we need of Joseph Smith's accuracy as a translator" (ch. 6, p. 18). And, finally, one would infer from the bishop's statement of the case that the three fac-similes accompanying the Book of Abraham—constituting in the bishop's implied explanation the original text of the Book of Abraham from which it was translated—were written by Abraham's own hand. Note this passage with its subtle wording. "The Book of Abraham, with three fac-similes of the original text of Abraham 'written by his own hand, upon papyrus,' . . . is a part of the 'Pearl of Great Price'" (ch. 5, p. 13). And it was these inferences, undoubtedly, that the learned jury of eight drew from the documents submitted to them. It is unfortunate, and I may say, again, unfair, that the bishop has not included in his pamphlet his own letters to the competent scholars who were to sit in judgment upon the divine inspiration of the Prophet Joseph Smith. We might then be able to judge of the fairness of the bishop's statement of the case to them. However, it is quite evident from their letters to the bishop, that they got the unfair understanding of the case that he would have the readers of his pamphlet get. Thus, Dr. Sayce writes, "It is difficult to deal

seriously with Joseph Smith's impudent fraud." I presume he means in foisting upon the world the Book of Abraham as an alleged translation of the fac-similes; for he admits that the fac-similes themselves are Egyptian. Dr. Petrie says, "They are all many centuries later than Abraham." Evidently he was made to understand that, according to the prophet's claims, they were all written by the hand of Abraham himself. Dr. Breasted says, "The point, then, is that in publishing these fac-similes of Egyptian documents as part of an unique revelation to Abraham, Joseph Smith was attributing to Abraham a series of documents which were the common property of a whole nation of people who employed them in every human burial, which they prepared." Again, this learned man was given to understand from some source that the fac-similes were the Book of Abraham, and should therefore form a unique manuscript written by Abraham himself. Dr. Mace writes that "the 'Book of Abraham,' it is hardly necessary to say, is a pure fabrication;" because, undoubtedly, he cannot interpret the fac-similes as the text of the book itself. And so with all the learned doctors: they seem to have labored under the impression that the original manuscript of the Book of Abraham was available, that the three fac-similes, accompanying the Book of Abraham constitute that original manuscript, and that the inscriptions on those fac-similes were "written by his (Abraham's) own hand."

To one who is acquainted with Church history, there could be made no representation farther from the truth than this of Bishop Spalding's concerning the Book of Abraham. Instead of the Abrahamic manuscript's being available, it is entirely unavailable—as much so as the original plates of the Book of Mormon. In fact, the original manuscript of the Book of Abraham has been destroyed, so far as we know. Instead of the three fac-similes forming the original text of the Book of Abraham, they really constitute no part thereof. They were merely found

with the mummies. Instead of the fac-similes, being written in Abraham's own hand, and thus recording a unique revelation to Abraham, it is undoubtedly true that they are fac-similes of "a series of documents which were the common property of a whole nation of people." It does not affect the importance of the fac-similes, therefore, if they belong to a period centuries later than that of Abraham. It might have proved unfortunate if the doctors had declared them much more ancient than Abraham.

Now, without going into tedious details, the simple facts in the case are these: "On the 3rd of July (1835,) Michael H. Chandler came to Kirtland to exhibit some Egyptian mummies. There were four human figures, together with some two or more rolls of papyrus covered with hieroglyphic figures and devices." The papyri were rolled, we are given to understand, in the usual Egyptian manner. The Saints became interested and purchased the mummies and the papyri. "I commenced the translation of some of the characters or hieroglyphics," writes the prophet, "and much to our joy found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt, etc." And since these were true Egyptian mummies, buried according to Egyptian custom, I have no doubt that there were found with them hypocephali and other documents "which were the common property of a whole nation of people who employed them in every human burial, which they prepared."

But these hypocephali and other devices were not the source of the Book of Abraham, though they may have depicted scenes from his life. It was one of the papyrus rolls that contained the Book of Abraham. This particular roll may or may not have been written by Abraham's own hand. Possibly it was a copy of Abraham's original manuscript. However, this roll the prophet translated in part—but in part only. The translation of part of the papyrus roll forms the Book of

Abraham. It was not taken from the fac-similes accompanying the book. For these the prophet prepared the special appended interpretations, and published them with the translation of the part of the Book of Abraham which he had mastered. Now, after the prophet's martyrdom, the mummies and the papyri passed into the hands of a St. Louis syndicate. Some years later they were sold to a museum in Chicago. During the great fire of 1871, the museum in which the mummies were displayed was destroyed, and, presumably, the mummies also, and the papyri. All, therefore, that Bishop Spalding would imply in his subtle statements concerning the Book of Abraham is controverted by the facts of history. The original manuscript of the Book of Abraham is unfortunately not available. The three fac-similes accompanying the Book of Abraham are certainly not the original manuscript of the Book of Abraham. There is no evidence that Abraham himself wrote in his own hand any part of the papyri found with the mummies, certainly not the hypocephalus. But at the same time, there is no evidence that the inscriptions and devices on the three fac-similes did not originate in the experiences of Abraham, who probably became the object of a kind of hero-worship in the mythology of the Egyptians.

What, then, happens to the bishop's carefully and cunningly wrought argument? It is robbed utterly of its force. It falls broken and harmless to the ground. Not only is every preliminary argument based on a false premise; but the great climactic point to which the argument builds, and which is intended to overwhelm the claims of Joseph Smith, is founded on premises that are absolutely false.

The Book of Abraham itself has not been touched. The Book of Mormon is left intact. The claims of Joseph Smith for recognition as a Prophet of God remain unanswered. "Mormonism" is yet unaccounted for by the learned. The conclusion Bishop Spalding would have us deduce from his argument, that since Joseph Smith

failed as a translator of ancient languages he failed also as a prophet of God, does not follow since every premise leading to such a deduction is false.

WHOSE TRANSLATION IS CORRECT?

But I suppose the Reverend Doctor Spalding will not rest content with this summary disposition of his crafty but fruitless argument. "Let it be granted," says he, "that I made a mistake about the original text of the Book of Abraham; there remain yet the fac-similes with the alleged translation." Ah; but that is quite another matter. The translation of the Book of Abraham was not accomplished in the same manner as was that of the Book of Mormon. The difference has been clearly pointed out by Elder J. M. Sjodahl. The translation of the hieroglyphics and devices on the fac-similes, too, was accomplished in a different manner from that of the Book of Mormon; and, perhaps, even from that of the Book of Abraham. When the prophet came into possession of the papyri, he began a serious study of Egyptian. As he progressed in his understanding of the hieroglyphics, he recorded his findings. Gradually he gained somewhat of a mastery of the peculiar form of writing. Under date of July 17, 1835, the prophet made the following entry in his journal: "The remainder of this month I was continually engaged in translating an alphabet to the Book of Abraham, and arranging a grammar of the Egyptian language as practiced by the ancients." Evidently, then, while the prophet worked under the inspiration of God—as have the prophets in all ages—yet his translation of the Book of Abraham, and of the accompanying fac-similes, was very largely the result of careful study and investigation. The translation of the Book of Abraham we believe is absolutely correct. Is the translation of the fac-similes also correct? Who shall say? Bishop Spalding insists that his jury of competent scholars shall

render the final decision. But the doctors do not agree upon any one thing, except upon denouncing the "impudent fraud" of Joseph Smith. Nearly all of them say that the devices are incorrectly copied—that they should be thus, or so. All of them recognize the fac-similes—whether correctly or incorrectly copied—as copies of common Egyptian devices. But while one doctor interprets a certain figure to be but recently dead and to be undergoing the rite of embalming, another doctor interprets the same figure to be rising from death. While one doctor declares that "the hieroglyphics which should describe the scenes . . . are merely illegible scratches," another doctor, experiencing apparently no difficulty in deciphering the inscriptions, declares that "it should be noted further that the hieroglyphics in the two fac-similes from the 'Book of Abraham' (Nos. 2 and 3), though they belong to a very degenerate and debased age in Egyptian civilization, and have been much corrupted in copying, contain the usual explanatory inscriptions regularly found in such funerary documents." And so I might continue from point to point. The disagreement between the doctors is so marked, and so wide, that their opinions in the case are rendered wholly worthless. However, it is not my purpose here to study critically the opinions of the learned jury of eight. That has been done by others.

I am reminded of an amusing experience of my own. I have a friend who prides himself on the correctness and the purity of his English. He is, in fact, an excellent student of modern English; but, unfortunately, he knows nothing about the earlier periods of the mother tongue. My friend came to my room one day when I was reading Wiclif's translation of the gospel of Saint Matthew. I had just begun the fifth chapter, which runs thus:

"Jhesus forsothe, seynge companyes, wente up into an hill; and when he hadde sete, his discipulis camen nighe to him. And he, openynge his mouthe, taughte to hem, sayinge, 'Blessid be

the pore in spirit, for the kingdam in hevenes is heren. Blessid be mylde men, for thei shuln weide the erthe. Blessid be thei that mournen, for thei shuln be comfortid."

I handed the book to my friend and asked, "Can you read that?" He read the passage over, then replied, "Well, I see that it is intended to be the Sermon on the Mount, but it is an abominably poor copy. The man who printed that knew very little about spelling didn't he? And some of those words are entirely wrong; they should be quite different. Let me see your King James Bible."

I fancy that a little lesson may be gained from this experience. While the bishop's learned doctors are not so ignorant of Egyptian as was my friend of Middle English, yet I am quite sure that the last word has not yet been spoken on the interpretation of Egyptian hieroglyphics. It is asserted that Egyptian can now be read almost as easily as Greek; and yet, from a jury of eight learned men, we can select no two who agree in their interpretation of the three fac-similes accompanying the Book of Abraham.

Whose translation then, is correct? In view of the great mass of cumulative evidence that supports the claims of Joseph Smith as a prophet of the living God, I am justified in believing that his interpretation of the Egyptian devices is at least as nearly correct as that of any one of the disagreeing learned doctors. And it may be, that, when the doctors shall learn to read Egyptian a little bit better than they now do Greek, they will find that these same fac-similes had their origin in the experiences and teachings of father Abraham. Until that time, the opinions of the learned doctors concerning the fac-similes affects the Book of Abraham not at all. But the bishop's argument depends—pivots, if you will—upon proving the Book of Abraham incorrectly translated. The bishop's argument, then, falls forlornly to the ground, helping by its fall to support the claims of the Prophet Joseph Smith.

CONCLUSION.

In conclusion, it may be interesting to summarize something of what has been done. When Bishop Spalding went about to prepare his little pamphlet, "Joseph Smith, Jr., as a Translator," he hoped to throw into the "Mormon" camp a bomb that would destroy "Mormonism" forever. Let us see why the feeble explosion of the bishop's bomb has failed to do damage. In a number of excellent papers contributed by thoughtful men, it has been shown clearly that the verdict of the jury in the case is worthless since the jourymen could not agree; that the Book of Abraham and the Book of Mormon are not exactly parallel cases; that the doctors disagree and have often been wrong; that there are many things in Egyptian mythology supported by the fac-similes; that the doctrines of the Book of Abraham have, in some cases, been borne out by the discoveries of modern science, and, even, that the Prophet's translation is at least more nearly correct than that of the doctors. Others have pointed out the weakness in the bishop's argument. Bishop Spalding would have us reject all that Joseph Smith did, if it can be shown that he failed in one thing. The argument should work the other way. Joseph Smith should be accepted as divinely inspired in all that he did, if it can be shown that he was inspired in any one thing. Dr. Pack points to predictions fulfilled, to work accomplished, and to the great revelation, the Word of Wisdom, which has gained wonderful support from the investigations of modern science. If we apply Bishop Spalding's logic strictly, there should be no hesitancy in accepting the divine inspiration of Joseph Smith in all things. Now, any one of the replies made to the bishop's pamphlet was sufficient. Together they have so shorn the argument of its strength, and have so deadened the explosion of the bomb, that it has become harmless. Finally,

I have shown—not ineffectively, I hope, in this hasty review—that while the bishop appears to treat his subject with fairness, that while he tries to impress his reader with his openness, his frankness, his candor, his honesty, yet his every argument is based upon some unfair implication, some false premise. Therefore, by every rule of logic, his conclusion must be false. In fine, the bishop has no case against the Book of

Abraham, no case against the Book of Mormon, no case against Joseph Smith, no case against "Mormonism"—the restored gospel of the Lord Jesus Christ. The Latter-day Saints have nothing to fear. They need only to clean away the wreckage of another unsuccessful attack upon the stronghold of "Mormon" faith, and to proceed triumphantly on their way.

An Open Letter to Bishop Spalding.

BY PROF. N. L. NELSON

My Dear Reverend Sir:—If in these days you hear—and overhear—a certain familiar quotation from an ancient prophet, you will probably have an uneasy feeling that somehow you yourself have furnished the latest occasion for bringing it forward.

The passage occurs in Isaiah 29, a prophecy believed by Latter-day Saints, to refer to the coming forth of the Book of Mormon. The quotation here given refers to some of the after effects:

"Wherefore the Lord said, for as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Moreover, if you should keep your ears alert for current comments on this famous passage, you would probably find many a "Mormon" elder just now classing your late jury of savants among the "wise men" there referred to. You yourself would doubtless be placed among the "prudent men," for up till your latest move among us, that was the mental quality which distinguished you from the rest of your clerical brethren. Let us hope that this fine talent is not to be "hid" very long.

My dear fellow-worker, for a month my bones have been aching for one of our three-hour chats, especially

along the lines of your recent pamphlet; but living as I do just now in the very heart of the desert, I must resort to this one-sided and therefore somewhat unsatisfactory method of "crying out in the wilderness," after having fired your broad-side at us—think, man, of the "imprudence" of it! without a declaration of war, and in a time of profound peace. You must be much oppressed with curiosity to know the exact psychological effect on a "Mormon" elder of being "hit."

Let me assure you, then, that as regards three-fourths of us, the effect was purely spectacular—a compound of smoke and noise. Like Nathaniel of old, such is the assurance with which their shield of faith protects them, that they stop neither to ask nor to entertain negative questions. It is of this type particularly that the Lord has said: "My grace shall be sufficient for you."

As for the rest of us, however, the case is unfortunately different. Our faith, I hope, is no less ardent than theirs; but, Thomas-like, we must make the findings of our heads coincide with the findings of our hearts before we can be completely at peace.

Speaking for myself, I may say that while this discussion has been going on, I have been distinctly at a disadvantage; for contrary to your past vogue, you neglected to furnish me with the "document" in question. I read, therefore—let me confess it frankly—with a growing sense of disturbance, the first three or four articles by the defense; and when you

pamphlet finally reached me, and I had before me the full verdict of your learned jury, that disturbance deepened into a profound disappointment.

"Was it possible?" I asked myself, "that Joseph Smith had presumed upon his reputation as a translator, to set down here the vagaries of an undisciplined imagination? To what purpose?" I asked myself. For these Egyptian cuts and the findings on them, have only an incidental relationship to "Mormonism." The Book of Abraham," like the Book of Mormon, is a vital contribution to our sacred literature; but these curious drawings and their desultory and fragmentary decipherment—what purpose did the prophet have in giving them to the world?

Then I recalled, that as to their translation, it came about differently from that of the Book of Mormon—and for aught I know, from that of the Book of Abraham. In those books the revelation proceeded in a stream, without break or hesitation; but in these superficial bits, Joseph studied diligently and worked the figures over, bit by bit, quite as an uninspired translator might have done.

Did he merely "guess," then, at the meanings he set down? If this jury of experts is to be trusted, he must have done so. But again the question rises, why did he translate these Egyptian plates at all? To gratify vanity? Hardly; for so sure does he seem to be of his work, that he transcribes and publishes in fac-simile the translated scrolls—in effect, throws down the gauntlet to the whole world.

Again, to assume that he guessed at the meanings, would be to credit him with a vanity amounting to foolhardiness, and certainly, foolhardiness is a quality not to be found in the history of his work as a church builder. Indeed, viewing the prophet in the latter capacity, must we not credit him with the very opposite qualification, that of scientific constructiveness?

On the other hand—this verdict! And so cock-sure do these "savants" seem, that their investigation of the matter appears trivial to them—too "dead easy" to occupy more serious time than the tooth-pick interval after a hearty meal. Nay, one is led to believe from their letters that the veriest tyro in Egyptology, the mere connoisseur in any one of a score of museums, could overthrow the prophet's position.

True, the lazy complacency and irritableness of these experts is a suspicious ingredient in their verdicts; for it is a mental attitude too often formed in so-called intellectual (?) critics of "Mormonism." On the other hand, the cuts themselves lend a most tantalizing

plausibility to these swift, off-hand verdicts.

In the midst of such perplexities the wise man leaves his convictions in statu quo. I concluded to wait.

At this point I am willing to gratify what must be a very natural curiosity on your part as to what was then my mental attitude toward Joseph Smith's divine mission, especially in relation to the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price and the system of belief and conduct based as you affirm, upon them. I will answer by this comparison:

Suppose you had looked day after day upon a glorious landscape, sun-flooded, and perennially renewed before your eyes. Then comes a fog which blurs or blots this view temporarily from your mind. Do you therefore doubt that this landscape is a reality or that the sun is still shining, and will in fact soon dispel the mist?

Well, there is your answer. The sacred books of "Mormonism" and the principles of the gospel set forth therein are in a very definite sense, independent of Joseph Smith; just as the Bible is its own vindication, without reference to high critics or low. For behind the fogs which men may create, shines forever the Sun of righteousness who makes clear to each soul whatever of truth in these divine records is fitted for your soul's assimilation or mine.

"God is his own interpreter,
And he will make it plain."

This aspect of my letter will receive further attention later on; for indeed it is my central, if not my only, reason for writing to you at all. Here, however, it will be apropos to resume my narrative, as to the effect of your pamphlet on a sample "Mormon" elder.

The fog your critics spread did not hang long. Dr. Robert C. Webb's masterly explication of these plates restored to me more than your destructive criticisms took away. For up till the date of this discussion, I had given only the most casual attention to this part of Joseph Smith's work as translator. I therefore had no definite convictions with reference thereto. Never having sought the testimony of the Spirit concerning them I held these fragments from the lore of Egypt out in that boundless category of things yet to be investigated. But following Dr. Webb's careful paper, as best I could, by aid of dictionary and encyclopedia, I obtained gratifying glimpses into the mythology of Egypt, and every bit of insight so obtained was a new step in the direction of vindicating Joseph Smith.

The effect upon me was that of a feeling of pure joy—a sense of spiritual triumph, which keeps welling up and overflowing, whenever in thought I review Dr. Webb's findings.

Remember, the needs of my faith require neither a complete nor an infallible translation of these plates by Joseph Smith. No Egyptologist living is able to give that, as the variations among these experts sufficiently indicate. It should suffice, therefore, for the faith of any honest man, if it be made plain that the prophet has shown real and profound insight into the records of this dead and buried age of the world; and such an insight Dr. Webb shows Joseph Smith to have had at a time, moreover, when he could derive no aid from the work of scholars.

Dr. Webb has, indeed, vindicated the prophet better than he knew himself. Let me attempt to make plain at least a single instance of this.

After mentioning that one of the critics, Dr. A. M. Lythgoe of New York, found "snatches of a hymn to the Sun God" on the hypocephalus, or second of the said cuts, Dr. Webb proceeds to quote one of these ancient Egyptian hymns at length. It is sufficient for my purpose to reproduce this quotation only in part:

"Hail to thee, O Amen-Ra Lord of the world's throne. The king of heaven and sovereign of the earth. Thou Lord of things that exist; thou establisher of creation; thou supporter of the universe. Thou art one in thine attributes among the gods . . . thou chief of all Gods, Lord of truth, Father of the Gods; Creator of men. . . . Thou One, thou Only One whose arms are many. All men and all creatures adore thee and praises come unto thee from the height of heaven, from the earth's widest space and from the depths of the sea. . . . Thou One, thou Only One, who has no second, whose names are manifold and innumerable."

Now, inasmuch as Joseph Smith declares figure 3 in the second plate "to represent God sitting upon his throne clothed with power and authority; with a crown of eternal light upon his head; representing also the grand key-words of the holy priesthood," Dr. Webb is led to remark that if the prophet could really read such "snatches of a hymn to the Sun God," he might well discover symbols typifying the "grand key word of the priesthood."

It is concerning the meaning of this very expression that I desire to enlarge. If a key-word means anything, it must mean that which unlocks a deep mystery. That mystery, faces us

in every word of this hymn, and for that matter in all the God-literature of the Bible. How can there be at once many Gods and yet only one God?

Now, in the sense of Godhood, that is to say of the fullness of the priesthood, there can be only one God in the universe—one truth, one power, one authority, which when wielded by the perfected man, makes that man God. You will please note, my dear doctor, that God as unity may thus be represented as any one or all of the pure abstractions, viz., as truth, power, authority, as noted above, or as omnipotence, omniscience, omnipresence, and so on to the end of the category of divine attributes.

But such an abstraction could not even begin to act in the universe; for while the divine office contains all there is of power and authority, it remains inert and indifferent so far as creating and controlling are concerned, without an executive wielding the office. Your own definition of deity as a being "without body, parts or passions" is a fairly good description of this same ineffective abstraction.

Note, now, in the phrase of the hymn above quoted, how superior is the Egyptian definition: "Thou Only One, whose arms are many." Jehovah and Jesus Christ are two examples of such "arms" or executives of the "Only One;" in short, of perfect men now wielding the fullness of priesthood, or in other words, Godhood. Such in brief is the contribution of "Mormon" philosophy to the world's concept of God. But to resume.

In the phrase above noted: "Thou Only One, whose arms are many," or in any of a score of other expressions in this Egyptian hymn, Joseph could have discerned the "grand key-words of the holy priesthood."

In another place, Dr. Webb educates the ideas of authority and truth from the hieroglyphics. "It is respectfully submitted for determination," he then asks, "whether these qualities fully represent the priesthood, or emblem the governance of God." The answer is that they do most fully, and consequently give point to Joseph's translation, viz., "emblematic of the grand presidency in heaven."

Indeed the more carefully one studies Dr. Webb's exposition, the more strongly one is convinced that Joseph Smith read the deeper or esoteric meaning of these symbols; while your panel of experts read the surface or exoteric meaning only; whence Isaiah's words above quoted stand justified: viz., "the wisdom of their wise men shall perish;" that is, come to naught. For no man now honestly investigating "Mormonism," need stum-

ble because of your late contribution to the subject.

It remains to point out in further detail, how the "understanding" of at least one of the "prudent men" was "hid;" for as intimated in the opening of this letter Isaiah's phrase, in my estimation, fits exactly the role you have played in this whole business.

In the first place, consider the indictment brought against you for "unfair fairness," by my friend Elder Osborne J. P. Widtsoe. If it is a just indictment, as it seems to be, it surely indicates a temporary eclipse of your well known prudence. As has been pointed out over and over again, the fac similes published in the "Pearl of Great Price" were no integral part of the ancient manuscripts of the Book of Abraham. They were pages superficially attached to this manuscript, and the translation forms no part of the revelation known as the Writing of Abraham.

As quoted in your pamphlet, page 16, George Q. Cannon says:

"Attached to two of the bodies (mummies) were rolls of linen. . . . Within the linen were rolls of papyrus bearing a perfectly preserved record in black and red characters, carefully formed."

These constituted the writings of Abraham—the text by Abraham's own hand; though there is nothing to show that this text had not been widely copied, and that this particular Ms. may not, in fact, have been a copy 500 years after Abraham's day.

As to the fac-similes under discussion, consider this further remark by Elder Cannon in the same extract: "With other of the bodies were papyrus strips bearing epitaphs and astronomical calculations." Does not this better describe the probable source of these Egyptian cuts?

Be that as it may, I have the testimony of one who handled the Mss. of the Book of Abraham scores of times. This was Dr. John Riggs of Provo, at whose house I lived three years during my student days in the Brigham Young academy. Dr. Riggs was distinguished for a memory almost photographic in its exactness of details. As a boy in Kirtland he had constant opportunity of being present with visitors at the "Museum," a room in Father Smith's house, where the mummies were on exhibition. As I recall his testimony, the Mss. were in the form of a pad about six by eight inches and half an inch thick, and were found lying transversely over the region of the mummy's stomach, directly underneath his hands.

The point of all this, as insisted upon also by Elder Widtsoe, is that your

learned jury were not fairly in possession of the facts, otherwise they would not have presumed to pass judgment on the Book of Abraham, calling it a "pure fabrication," etc. They should have been informed that the Mss. of this book were probably destroyed in the great Chicago fire, and that what they were expected to pass upon was only incidentally related thereto. This lapse on your part, whether through an advertence or by design, comes to the same thing, in helping to discredit your jury, and is an illustration of how the "understudy" of a really prudent man may be "hid," when he tries his hand at overthrowing the work of God.

This, however, becomes a trivial instance, when compared with the colossal result you anticipate from the verdict of your panel of Egyptologists, viz., the repudiation by every thoughtful and honest Latter-day Saint, "with whatever personal regret,"

(1) Of the Book of Mormon, and (2) of "the whole body of belief, which has been built upon it and upon the reputation its publication gave to its author."

The more I contemplate this gigantic assumption on your part, my dear reverend sir, the more astounded I am at your lapse of mental values. What! are my spiritual intuitions, which are the voice of God to me—nay, are the testimonies of the Spirit to half a million souls—to be counted fact or fiction, according as a certain historical incident shall be passed upon by a jury of Gentiles, prejudiced, ill-tempered and mad with the pride of human learning?

I can find no relief for my amazement, save in the restaging of your proposition, with new but I believe, fairly analogous terms:

"Many years ago a certain noted traveler discovered, floating down the headwaters of the Mississippi a somewhat curious object, which he described as an overturned Indian canoe, much battered. The incident received considerable emphasis at the time from the fact that people took sides as to the correctness of this description. After three-quarters of a century a certain reverend gentleman, desirous of vindicating the truth, discovered this object floating in the Gulf of Mexico, and promptly laid it before a jury of eight expert woodmen, who, though they differed among themselves as to just what the object really was, all agreed in ridiculing the interpretation of the traveler; whereupon the reverend gentleman, by a curious eclipse of 'undersanding' or common sense, made this demand; that every honest and thoughtful person, not only repudiate, 'at whatever personal regret, the original interpretation of the ob-

ject but also discredit the reality of the Mississippi river (the river of faith and spiritual intentions) which had served to keep the object aloft, and carry it out into the sea of worldly speculation!"

Here is another parallel:

"Once upon a time a lover of fine fruit proceeded to plant a noted garden which in time, and by the aid of his successors, became the livest and most fruitful orchard in the whole world. At length a certain wiseacre in ministerial broadcloth came along, and out of pure envy, as some averred, or pure love of truth as he himself maintained, proceeded to throw discredit upon the fruit and upon all the workers in the orchard.

"For I have discovered, said he, by delving into a certain incident of his life, that the founder had but a poor and imperfect knowledge of botany, a science absolutely necessary to the true propagation of fruit; which deplorable ignorance of said founder I have established by a jury of eight scientific men; and I consequently call upon every honest and thoughtful man, 'at whatever personal regret,' not only to repudiate the said founder but to deny that said fruit is good and beautiful, and also forthwith to abandon said orchard. Yea, verily. Amen."

Let me now proceed to uncover the adroit and subtle rhetorical approaches whereby this preposterous assumption was made to seem plausible—first as regards the repudiation of the Book of Mormon.

You start out by commending the logic—from the Latter-day Saint point of view—which places the Book of Mormon before the Bible in point of "correctness." Next you quote from Elder Orson Pratt:

"This book must be either true or false. If true, it is one of the most important messages ever sent from God to man. . . . If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever planned upon the world."

In order to enhance further the idea that a revelation from God must be "perfect" and flawless, you next quote that splendid burst of eloquence in a speech by Elder B. H. Roberts:

"I am willing to repeat my statement that the Book of Mormon must submit to every test—literary criticism among the rest . . . to historical tests, to the tests of archaeological research, and also to the higher criticism. . . . The Book is flung down in the world's mass of literature, and here it is: we proclaim it true, and the world has the right to test it to the uttermost in every possible way."

There are many other deft little touches, tending to build up the idea of a necessary flawlessness in every

divine revelation, which space forbids me to touch upon here. Finally you are prepared to bait your hook, and here is how you do it. I have taken the liberty of placing the barb of that hook in capitals:

"It is surely clear to the reader that the correctness of the translation of the Book of Mormon is a most important question. It was the conviction that he had been selected by the Almighty to give to mankind this Book, which won for Joseph Smith, Jr., the attention of earnest men and women, and gave him leadership over them. If the translation of the plates is inaccurate, he did not deserve that leadership. However sincere he may have been in believing in his mission, if the translation he gave to mankind is false, he is shown to have been self-deceived. More than this. This reliance placed upon the witnesses who testified that God's voice assured them that the translation was 'by the gift and power of God' is broken down. They, too, were self-deceived. They did not hear God's voice; BECAUSE GOD'S VOICE COULD NOT HAVE ASSURED THEM THAT AN INCORRECT THING WAS TRUE."

Once your antagonist accepts the proposition I have placed in capitals—and ordinarily who would have the courage not to do so?—your part of the argument is done. You have merely to turn on him the crank of the logic mill, and he is figuratively reduced to sausage.

For instance, the first edition of the Book of Mormon had in it about 2,000 mistakes in spelling and grammar, which have since been eliminated; moreover, the present edition is very far from being flawless, if judged by the best literary standards; especially as regards grammar and rhetoric.

Turn now the logic crank, bishop. Here is the way it will go:

Can God's voice have proclaimed as "true," a translation so very "incorrect" in spelling, grammar, and rhetoric? Again, when the Book of Mormon shall come to have the crucial examination invited by Elder Roberts' outburst of enthusiasm—and every "Mormon" elder welcomes it, just as did Elder Roberts—it is more than probable that the book will fail to measure up to the standard of modern truths in botany, zoology, astronomy, geography, history and many other departments of human endeavor; of which it is at least the indirect record among an ancient people. Indeed, if it be not found full of inaccuracies in details of this type, it will be counted a suspicious document to the real critics; those that realize, once for all, that no ancient document can be more perfect than the best of the life it reflects.

Yet, you with your false standard

of correctness have only to say: "God being perfect, whatever comes from his hands, cannot possibly have inaccuracies in it." It is this same foolish logic that you will try to turn on us, when you find Joseph Smith's translation "incorrect" because foolish, your experts unite in ridiculing him. You seem really to think that there is such a thing as "correctness" in an absolute sense. Which then of your eight witnesses is the "correct" one? Your answer must condemn the other seven.

Is it not about time, my dear fellow worker, that we gave up that foolish proposition, which forms the backbone of your inquiry, viz., that any document put forward as a divine revelation must be "flawless" by all the human standards that happen to be in vogue at the time?

Suppose a given revelation, touching upon controversial matters, were in fact pronounced flawless by the best human learning of the day; would it not still be full of "inaccuracies" to advanced intelligences, like the angels, or even to earth-people who are to live a century in the future?

Again, if God's perfection must be mirrored in every document which his voice proclaims to be "true;" then we should have a revelation utterly meaningless to man till such time as he shall attain to the same perfection. To make this plain, we have only to suppose the modern geological explanation of creation to have been given to the ancients instead of the account in Genesis. What meaning could it possibly have had for them? Such a bit of modern truth injected out of relation with all the rest of the thoughts and experiences of the race for several thousand years to come? But could God not have revealed a sufficient arc of creation, as modern science now understands it, so as to bring the ancients nearer to truth?

The answer is no. First, because to do so would violate the fundamental principle of divine education, the absolute need of self-effort to psychic development; and, second, because the more truth he would reveal, as moderns see truth, the more would the mental life of the ancients have been confused; just as the truths now known to intelligences a million ages in advance of us, would, were they imposed upon our intellects by divine fiat, serve only to blight our spiritual development. For though we might hold such "truths" reverently, they would not be "true" to us, any more than a stone would be digestible, because held in the stomach. That only is true to any one, which can be felt to be true; i. e., which can be assimilated, and incorporated with the body of his experiences. Man

may and should hold reverently many things, because of the authority that utters them; but they will become true to him only when the time comes that they can be woven into the tapestry of his soul-life.

In the third place, any considerable revelation of modern science, could not have been made to the ancients, out of sheer failure to find a being able to voice it. Nay, even the symbols necessary to convey the thought were not in existence.

Consider as an illustration the case of the Prophet Mormon himself. Suppose, after God had commanded him to make, from the tomes of Nephite records at hand, the abridgment now known by his name—suppose, I repeat the divine Spirit guiding him, had held him up, whenever there came into his mind an aspect of botany, zoology, geography, astronomy, or any other such Nephite experience, the expression of which would not be up-to-date with what the Spirit might foresee would be known of these things in the twentieth century. Would not his pen have been paralyzed every little while? Suppose the Spirit of Inspiration had then, against his will, seized his hand and written those passages wherein his knowledge failed to measure up to what would be the exactions of modern truth—would he, Mormon, have stood for such passages? Would they not have seemed unintelligible, not to say false, to him? And would they not have been essentially false, as a portrayal of the life of an ancient people?

Now, such a supposition is foolish, from the fact that divine inspiration could not thus have seized the ancient writer's hand, for that would have been violating man's free agency. The Book of Mormon may thus be "true," both as reflecting truly, by its very inaccuracies, an imperfect people, and as being fitted, even by its very shortcomings, for assimilation by the poor and lowly of another people 1,500 years in the future.

That is true for us which is fitted to awaken and keep growing our soul-life, however incorrect it may be as measured by a more perfect standard. Genesis was therefore the "truest" document concerning the creation that could have been revealed to the ancient world; and considering the class of souls God meant to draw together for the foundation of his Church in this dispensation, the Book of Mormon is also "true"—truer, indeed, than a more perfect revelation—a revelation classic in diction and flawless as to scientific concepts—could possibly have been.

The vindication of the truth, as to whether God's voice did or did not

speak to the witnesses, lies, therefore, not in your dinky little verdict of experts, but in the tremendous fact of the Church of Jesus Christ of Latter-day Saints itself.

And this thought, viz., that in your judgment that little pop-gun of opinion had potency enough to blast down the mighty mountain of faith in this ancient record—a faith, mind you, based mainly on the internal evidence of the book itself—brings me to my last topic, viz., the mistaken idea you seem to have concerning the nature and constitution of the Church itself.

To you "Mormonism" is evidently merely a "body of belief built upon it [the Book of Mormon] and upon the reputation its publication gave to its author." Perhaps it was this very feeble estimate of its internal strength, which gave you the confidence, Don Quixote-like, to attack it with a single spear. You probably reasoned: The Book of Mormon is sure to fall; and if it falls, the prophet must also fall; but as it is his reputation as a prophet which—Atlas-like—holds up the whole Church, that also must come down with a crash. One is constantly tempted to smile at the way the "understanding" of a certain prudent man was "hid."

Permit me, my dear fellow-preacher, to enlighten you as to the real genius of "Mormonism."

In a previous paragraph of this letter I state that the Church of Jesus Christ of Latter-day Saints was in a very definite sense independent of Joseph Smith. The time is now opportune to explain that the relation between the two is like that between the planter of a tree and the tree itself. Observe that without the planter and his care during the early part of its life, there would have been no tree at all; nevertheless its life comes not from the planter but from God; its growth may be promoted or retarded, and its fruit be scrubby or luscious, according to the care it receives from the husbandmen, but the fact that it lives and bears fruit at all is due ultimately to the Creator.

So also of the Church. It will always stand indebted to Joseph Smith both as founder and protector, but to God and to him only for the spirit which is its life. Nor is this life of the spirit merely a collective possession of the Church, with its voice in the living oracles; it is likewise, or may become, the peculiar endowment of each member.

As for the sacred books of "Mormonism," they are all profitable as sources of truth and guides to correct living; but should they all be taken away at once, the Church would live on by virtue of God's guidance of each member

through the medium of the Holy Spirit. So also of its historical relation of Joseph Smith, Brigham Young or any other of its past leaders. Their names might go into oblivion—which God forbid—yet the life of the Church still go on.

Paul points out the true source of the Church in a single phrase: "The power of God unto salvation," inherent in each true member. Not in tenet, therefore, nor doctrine, nor ordinance, nor ceremony, nor organization, must we look for the secret of its strength, lent in the "power of God unto salvation." In other words to the Holy Spirit poured out upon each member.

Instead of its organization making it strong, the converse is more nearly true; its strength is what makes for a perfect organization. "And as for you," so wrote John to the early Saints, "the anointing which ye received of him abideth in you, and ye need not that any teach you; but as this anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him."

When each member is thus directly "taught of God" (see John 6:45), do you see how incongruous it is to represent the Church as resting upon a single pillar, and that an historical one? Nor does the Church rest upon 12 or 15 pillars—the presidency and quorum of apostles—as is so often maintained. It rests on thousands of pillars. Indeed, every member with a testimony of the gospel is such a pillar; and new pillars of divine grace are going heavenward every day. Rather a formidable forest of columns—is it not?—for any man to attack with the fragile spear of intellectual negation!

In such a broad foundation of common sense, in such a widely shared superstructure of spiritual intentions, lie that internal strength and cohesiveness.

Bishop, you expect too much from your little flash in the pan. And that brings me to my final word with you. What is your ultimate purpose in hoping to overthrow "Mormonism?" It is surely not a negative one—that of pure destructiveness, for that would brand you at once as an emissary of the "spirit that denies."

Yet what have you and your sectarian confreres to offer, that would in any way compensate for the child-like and simple faith of the Latter-day Saints, their unfeigned trust for daily guidance in spiritual intuitions, and the virile strength of the social life in every ward throughout Zion?

Let me answer for you: All your religious efforts—what do they culminate in?

Chapel services! Exquisitely, beautiful and artistic, no doubt, but still only chapel services.

"Mormon" faith culminates in "Mormon" works; here is the program: "Be ye fruitful and multiply and replenish the earth, and subdue it"—the very first command given to the race. Yours culminates—in singing and praising the Lord! You can't develop enough of "works" among you to gather the tithes necessary for your missions, but must rely upon contributions from abroad.

A week ago the house of Brother Hamblin of this place, burned down. Not a shred of anything was saved. A family of 14 members was left destitute and homeless. Today the roof is being put on a comfortable four-roomed cottage, Bishop Hansen of Roosevelt leading out in the splendid work. This house will be finished in three more days, and presented to the stricken family in the name of the Lord.

The day after the fire nearly \$200 had been collected and the sisters of the ward met at Sister Collet's as a sewing bee to clothe the naked family. That is a sample of the works which demonstrate our faith.

How would any of your fashionable congregations have handled the situation? How—but through the medium of a pink tea! Fancy yourself, Bishop, and a score of your immaculate fellow ministers, like our bishop, and his gang of elders at this minute, clad in overalls and jumper, with

trowel in hand, daubing a log-house in mid-winter!

Oh, come out of her, my brother! Drop once for all the effete and fruitless refinements of scholarship and the higher criticism. The truth of religion is to be felt, not reasoned about. Embalm and lay down gently for ever, in the mauscleums misnamed chapels, a religion which at best is but a Sunday veneering upon life; and come into one which is life itself!—horny-handed, blood-red palpitating life!

You are too good a man to be forced semi-annually into a situation where, like the notorious Dr. Iliff, you must stuff your eastern audiences with whoppers about "Mormonism," in order to milk them. Drop the whole academic, high flying out-of-relation business, which can never yield you divine love and joy and the peace that passeth understanding, drop it, and seek the kingdom of God.

The way is very simple—so simple, indeed, that I fear me much your very learning will prevent you from seeking it. Here it is: "Except ye become as little children, ye cannot enter the kingdom of God."

Do you know why our Lord chose that figure? Here is the reason: A little child looks always for things to believe; not for things to disbelieve—quite a radically different method from that which you are just now pursuing.

N. L. NELSON.

Roosevelt, Utah, Feb. 3, 1913.

Rev. Spalding's Answer to Dr. Widtsoe

My Dear Doctor Widtsoe:—

I trust you will pardon my delay in replying to your letter of January 11, 1913. In that letter you wisely advised against undue haste, suggesting, you will remember, that I should have postponed the publication of the pamphlet—you have been so kind as to discuss—even a "year or two." You will therefore, I am sure, overlook a delay of, not years, but weeks.

If I understand your letter, and I have read it carefully, you criticize the pamphlet "Joseph Smith Jr. as a Translator" as being unscientific, and you base this opinion upon two considerations which you urge with candor and with spirit. You feel, in the first place that if the pamphlet is to be given scientific standing, it should

have included a careful summary of the evidence, a thorough analysis of the opinions of the scholars quoted and an extended series of "minute comparisons and bibliographic researches." In the second place you insist that the testimony of eight scholarly witnesses is altogether insufficient, and that a man of scientific spirit would have consulted perhaps eighty competent experts.

In reply to the first of these criticisms, I can only urge that you are asking values of the writer of the pamphlet that he does not profess to be able to give. You are judging the pamphlet by a standard which it nowhere claims for itself. You and others who have discussed the opinions of the scholars quoted, are quite as com-

* From the Deseret News, March, 7, 1913.

belent to grasp their meaning, and estimate their importance as I am. Had I attempted to harmonize the apparent discrepancies or to explain the mythological references, I should have been assuming a degree of learning on my own part, and of ignorance on the part of the thoughtful men the pamphlet was intended for which would have been quite unjustifiable.

I am at a loss to understand the statement of President Joseph F. Smith in the February number of "The Improvement Era" that the pamphlet has been "circulated especially among the students of the Latter-day Saints High School." I have only given copies to personal friends, to the authorities of your church, to teachers of the state and to those who asked for copies—in a word, to those whom I thought would be interested in the opinions of the scholars cited, and whose intelligence I did not care to question by giving explanations they were quite as capable of making as I was myself.

The pamphlet makes no pretension of being a scientific treatise, as you define that term, and I respectfully submit that it is not fair to criticize it for not belonging to a class it does not pretend to belong to. It seemed necessary to explain my object in securing the judgment of scholars as to the accuracy of the translations of the Egyptian texts printed in "The Pearl of Great Price" as part of "The Book of Abraham," to give a brief account of the originals and their translations, to copy in full the letters from the experts exactly as I secured them, and in common honesty to state the conclusions to which I myself had been led.

When Mr. Roberts and yourself had called attention to the differences in the opinions printed in the pamphlet, it did become my duty to try to obtain an analysis of those opinions by some competent person.

I am sure you must feel that the whole discussion has increased greatly in importance since President Joseph F. Smith has done us the honor of taking part in it. In the "Improvement Era" for February he wrote as follows: "Not only do we testify that Joseph Smith was inspired when he gave to the world the Pearl of Great Price, but we declare that it was by the inspiration and power of God that he translated the Book of Mormon, organized the Church of Christ, and gave mankind the precious revelations contained in the Doctrine and Covenants; and it is our firm belief that scientific investigation and discovery will confirm our testimony rather than weaken or repudiate it." As successor of Joseph Smith, Jr., President

Joseph F. Smith is a "seer, a revelator, a translator and a prophet, having all the gifts of God which he bestows upon the head of the Church." (Doc. and Cov. Sec. 107: 94; and Talmage "The Articles of the Faith," page 213).

The test which the pamphlet "Joseph Smith, Jr., as a Translator" proposes has become not only a test of the competency of the First Presidency of the Church, but also of the reliability of the present head of the church. I am sure you will appreciate as I do, the great seriousness of the subject. President Smith frankly stakes his own standing as "seer, revelator, translator and prophet," in a word as competent head of the church upon the decision of reliable scholars as to the accuracy of the translation we are considering.

I therefore sent to Dr. Mercer of Chicago and Dr. Barton of Bryn Mawr copies of Mr. Roberts' discussion as printed in the Salt Lake Tribune of Dec. 15, 1912, and the editorial in 'The Deseret News of Dec. '17, 1912. Dr. Mercer's reply, which was read and amended by Dr. Breasted is as follows:

6th January, 1913,
2735 Park Ave.
Chicago, Ill.

Rt. Rev. and Dear Bishop.

Dr. Breasted was out of town till last Saturday—hence the delay.

Enclosed you will find my notes on the article which you sent me. I submitted the notes to Dr. Breasted and he made the pencil notes which you will see in the margin. He agrees thoroughly with what I have written and thinks there is nothing further to add. He seems very much interested in the matter. I saw him on Saturday evening, and he says there is absolutely no doubt about the conclusions of the scholars, but thinks it almost useless to reply. That opinion I share in general. But in this particular case I think you are right in following up what you have already done; and I shall be glad to help you as far as my time will permit—and I know Breasted will be always ready to answer questions.

Notes on B. H. Roberts' article: "Remarks on 'Joseph Smith, Jr., as a Translator'—a Plea in Bar of Final Conclusions." The Salt Lake Tribune, Sunday morning, Dec. 15, 1912.

1. To quote Mr. Roberts: "All of the jury, save one, insist that the attempt at reproduction has been badly executed," and to add that one's opinion though not expressed on this particular point, coincides with the opinion of the rest of the jury, and shows that there is, therefore, on this point decided unanimity.

2. In answer to Mr. Roberts's question, "If all this be true of the alleged

facsimiles, how may the learned gentleman pronounce judgment upon them with such certainty?" it may be said that not one of the jury pretended to translate the poorly copied hieroglyphics, but interpreted the figures, which are found so often in the same and similar groups and combinations on Egyptian papyri and inscriptions with explanations in the hieroglyphic, that their true meaning is quite obvious and constant. In addition, it is quite obvious that the imperfection in the copying of figures does not make their interpretation much more difficult; while imperfect hieroglyphics would give rise to many difficulties in translation.

3. The bad copying (though not "purposely altering" as Mr. Roberts would try to make his readers believe the scholars to have said—but the scholars were careful not to use such a phrase since they hold the bad copying to be due to ignorance) cannot be taken to indicate a document of a different period in the development of Egyptian writing. We have many documents from all Egyptian periods, from earlier than 3,000 B. C. down, and they can all be read with comparative ease.

4. Because the prophet described the original documents as "Beautifully written" there is in that no proof (as Mr. Roberts would have his readers believe) that Smith, or anyone else ignorant of the Egyptian script, was able to or did copy them correctly. No scholar claims that Smith "purposely altered" the hieroglyphics, but they do believe that the script was ignorantly copied.

5. Alleged "disagreements among the jury of savants." 1. As to plate No. 2, Roberts can find no disagreements. 2. We shall find (contrary to Roberts) that anyone knowing the least about Egyptian religion and mythology can see that there is complete unanimity in the interpretation of plate No. 1.

Here is, in tabular form, the scholars' interpretation of Plate No. 1:

Fig. 1 Hawk of Horus—Petrie.

A bird representing Isis—Breasted.

The Soul (Kos)—Peters.

The Soul—Meyer.

The Soul—V. Bissing.

The layman would naturally see here a discrepancy. Peters, Meyer and V. Bissing call the bird "the Soul" (with them agrees M. Deveria who calls it the soul of Osiris under the form of a hawk); [The hawk often has a human head, as Deveria holds it ought to have here.] Petrie calls it the hawk of Horus; and Breasted a bird representing Isis. The expert sees no discrepancy. It was a regular custom for the Egyptian artist to represent The Soul under the forms of the Horus bird or

the hawk of Horus. Further, as any dead Egyptian was referred to as an Osiris so his soul was referred to as an Isis. There is therefore, here, no discrepancy. (Note by Breasted. "One man says fifty cents, another half a dollar.")

Fig. 2. Dead Person—Petrie.

Body of the Dead—Meyer.

Dead Man—V. Bissing.

Osiris rising from the dead—Breasted.

(Osiris coming to life—Deveria.)

Again, to the expert there is here no discrepancy. Every dead person is an Osiris. Every dead person being an Osiris necessarily, according to Egyptian Theology, rises from the dead. There is no discrepancy in referring to Fig. 2 both as the dead person and as Osiris rising from the dead or coming to life, since as soon as embalming takes place the dead, being Osiris, rises.

Figure 3	Anubis	Petrie
	Embalmer	Peters
	Officiating Priest	Breasted
	A priest	Meyer
	Priest	V. Bissing
	(God of Anubis)	Deveria)

[Anubis is usually represented with the head of a jackal—Cf. Deveria's remark.]

Since Anubis is the God of embalming and conductor of the souls of the dead, the priestly embalmer, fig. 3, is therefore, often represented under the form of the God Anubis. Deveria is not wrong in saying that the God of Anubis* [*That is, God Anubis.] (the embalmer under that form) effects the resurrection of the dead Osiris. (Note by Dr. Breasted "The officiating Priest wears the head of a wolf or jackal to impersonate Anubis"). (Often—er Jackal) Mercer.

As far as the scholars thought it necessary to interpret the other figures of plate No. 1, their interpretations are correct and give no cause for misunderstanding.

There is also no misunderstanding about plate No. 3, as Mr. Roberts admits. A writer, however, in the Desert Evening News of Tuesday, Dec. 17, 1912, finds some difficulties. The cause as in the case of Mr. Roberts, is to be found in the fact that the writer is a layman in things Egyptian. He confuses the interpretation of figures with the translations of hieroglyphics; while the translation of ignorantly copied hieroglyphics is a precarious proceeding, the interpretation of Egyptian figures is a comparatively simple mat-

Figure 1	Osiris	Sayce
	Osiris	Petrie
	Osiris	Breasted

Figure 2 Isis Sayce
Isis Petrie
Probably Isis Breasted
Figure 3 Offering Petrie
Not referred to by the other scholars.
All would, however, agree with Petrie.

Figure 4 Maat Sayce
Nebhat or Maat Petrie
Goddess of Truth Breasted
Any dilettante in Egyptian knows that Maat [Breasted does not transliterate the name of the Goddess as Ma't, as the writer would have his readers understand.] is the Goddess of Truth. Petrie is naturally uncertain as to whether the figure is that of Nebhat (otherwise translated Nephthys) or Maat, because of the imperfect drawing. Nephthys (Nebhat) the sister Goddess to Isis might well be expected here, as in many other similar scenes.

Figure 5 Pharaoh Sayce
Dead person Petrie
A Man Breasted
The writer's cavil about Sayce's use of the article with the word Pharaoh is not to the point. Sayce does not refer to any "well known Pharaoh." He uses the word Pharaoh in a correct way—as we would use the word king—as a title e. g. "The Pharaoh," "The King," "The Emperor." The point is that some dead person, whether the Pharaoh or any other man, is being led, in the next world, before Osiris.

Figure 6 Anubis Petrie
Shadow (of the dead) V. Bissing.
There may well arise the difference of opinion here as to whether this figure is Anubis or the dead man's shade, not only because of the poor-ness of the drawing, but also because of the fact that both interpretations are exemplified in many similar Egyptian scenes. The point about the white apron is again a cavil. The Egyptian artist was no more logical in his representations of the departed than are modern artists. The apron, however, would lead one to believe that Petrie's interpretation is the more correct here.

In reference again to the article in The Deseret Evening News of Tuesday, December 17th, 1912, it may be said that the writer in his section entitled "A Question of Words" ignores the fact that scholars can easily determine whether a word is Egyptian or not. Such a linguist as Sayce can be depended upon when he says that "Kolob" is not Egyptian. Neither is the word Semitic in the sense in which Smith used it. The writer's criticism of my own remarks completely misses the point. I pointed out that while Joseph Smith, or his assistant, knew SOME Hebrew, he gave evidence of absolutely no knowledge of Egyptian. I am quite aware of the fact that the

transliteration of a foreign word is a subjective matter, to a certain extent, yet there are some general rules followed by all scholars. No modern scholar would transliterate Resh, koph, yod, ain, or yod, he, vav, he, as Smith does, nor can my critic find in any scientific Hebrew grammar of the period of Joseph Smith any transliteration like Smith's. This would show, as I stated, that Smith's transliteration "Is far from accurate." Moreover yod, he, vav, he, is NOT an Egyptian word as Smith asserts and believed. Further, Dr. Peters who well knows Egyptian and Babylonian history, does not deny political relationship between the Egyptians and Babylonians. He, however, truly states that "The interpretation" of the plates "displays an amusing ignorance," in which, in the mind of Smith, the "Chaldeans and Egyptians are hopelessly mixed together."

It is complained that the scholars did not interpret all the figures of these facsimiles and comment upon all of Smith's interpretations.—They probably felt as I did, that their time was too valuable to spend on such scientific work as that of Joseph Smith's guesses. Smith's explanatory notes "cannot be taken seriously by any scholar."

SAMUEL A. B. MERCER.

Here is Dr. Geo. A. Barton's reply—
PENNSYLVANIA SOCIETY OF THE
ARCHAEOLOGICAL INSTITUTE
OF AMERICA.

Bryn Mawr, Pa., Dec. 20, 1912.
George A. Barton, Secretary.
Right Rev. F. S. Spalding, D. D.,
Salt Lake, Utah.

My dear Sir:—
With reference to the explanations of the plates from Joseph Smith's Book of Abraham given by eminent Egyptologists as quoted in your recent pamphlet, JOSEPH SMITH JR. AS A TRANSLATOR, and the remarks made thereupon by B. H. Roberts in the SALT LAKE TRIBUNE of Dec. 15th, and editorially by the DESERET EVENING NEWS of Dec. 17th, I beg to make a few observations.

Permit me first to say that, while I have a smattering of Egyptology, I am not an Egyptologist, but an Assyriologist and Hebraist. For ten years I have, however, taught Egyptian history, and am fairly familiar with the best results of Egyptological research. With reference to the claim of Mr. Roberts that the opinions of the scholars which you quote are invalidated by their disagreements, the following facts should be noted:—

1. In Egyptian lore, Osiris died and was raised to life again. He became in time, accordingly, the representative of a life into which every dead

man hoped to enter. Isis imparted her life to the dead Osiris; the soul had given life to the body. These pictures were differently interpreted at times by the Egyptians themselves, and the supposed disagreements of the Egyptologists consist of the fact that some have given the original interpretation of the symbolism, and some, the later Egyptian interpretation. In reality these disagreements are simply marks that the scholars wrote without collusion. There is no disagreement in fact. When Mr. Roberts appeals to this disagreement, he reveals the absolute weakness of his case.

2. He asks why, if scholars can read Egyptian so well, did they not translate some of these plates? The fact is, the plates are so badly copied that they are untranslatable. One can see that it was Egyptian characters that Joseph Smith was trying to imitate, but the characters as they stand do not faithfully represent any known writing. Suppose some one should send Mr. Roberts some English, in which the letters were so mingled that only now and then they made an English word, and half the letters were so mutilated that they were not letters at all, would it be fair to conclude that he could not read English because he did not produce a rendering of it? Any one of the Egyptologists quoted will, I doubt not, be glad to furnish Mr. Roberts a translation of the text which ordinarily appears upon these texts, and he can then compare it with Joseph Smith's rendering at leisure.

3. Had this been a genuine book of Abraham, it would not have been written in Egyptian characters at all, but in Babylonian cuneiform. That was the language and script of Abraham's native land, and was the method of writing used in Palestine even by Egyptian governors.

4. It is a grotesque idea that, if Abraham had originated the disc which was placed under the heads of the dead in later times, the Egyptians would have used it so widely. Abraham was no saint to them. They despised the Asiatics.

5. The suggestion that the cause of Mormonism is safe, because this sort of art appeared in Egypt only 500 or 1000 years after the time of Abraham, is also amusing. How does it happen, if Abraham was the originator of this, that the figures in his book do not wear the style of dress of his age, but that of several centuries later? Did he set the fashion to the Egyptians in dress as well as in religion? Abraham as a modeste would surely be the Father of the Faithful in a new role!

The fact is, (I wish there were some way of stating the unwelcome

truth so as not to wound Mormon sensibilities) Joseph Smith Jr. is shown by these examples of translation to belong to the same class of faker as Dr. Cook.

You are at liberty to make any use of this which you please.

Very sincerely yours,

GEO. A. BARTON.

In acknowledging the pamphlet, I received the following interesting letter from Dr. John P. Peters of New York: My Dear Bishop Spalding:

I received your pamphlet promptly on the tablets in "the Pearl of Great Price" and read it with much interest. I also, at the last meeting of the Oriental Club, showed the pamphlet and told why it was written and its original contents. The Orientalists were very much interested. One of those present told me that some young Mormons in the University of Chicago had privately applied to Breasted, the Egyptologist, to ask him to write fully on this same subject. They wanted to hear and have published to the world what an Egyptologist would say, but they did not wish to have their names appear in any way. Some odd little facts came out in the discussion, one which you may like to know:

On page 20, in the explanation of Plate No. 1, No. 12 commences "Rau-keeyang, signifying expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant to signify Shaumau, to be high, or the heavens, answering to the Hebrew word Shaumahyeem." Raukeeyang is evidently a corrupt pronunciation of the letters Resh Koph Yod and Ain in the sixth verse of the first chapter of Genesis; but the spelling shows that it was taken from the pronunciation of a Sephardim Jew. Most Jews whom we have in this country today are Askenazim, who pronounce quite differently, (the older Jewish immigration which was small, was Sephardim). Christian teachers have, as a rule, learned their Hebrew from other Christian teachers, going back to the period of the Reformation, and they have a more scientific and accurate pronunciation than either Sephardim or Askenazim. Smith did not get his "Raukeeyang" from a Christian teacher, or a minister taught by a Christian teacher, but from a Jew. Incidentally it appears to be evidence that he was, in his way, at that time studying these old languages.

Von Bissing's suggestion, contained on the last page of the pamphlet, that Smith probably "used Athenasius Kirsher the Jesuit's work" on Egyptian, approved itself to those present. Indeed it was suggested by them before I had come to that passage. Kirsher's

work was not a whit more foolish or improbable than Smith's work. It was precisely because it was of such a character that, for a good while, the interpretation of Egyptian hieroglyphics was discredited. His book had a wide circulation. It appealed immensely to half educated and uneducated people and repelled the better educated. The suggestion from that is that Smith just as honestly as Kirsher, believed that he had found a clue and was a real decipherer; that, in other words, he was not a pure fraud, but an ignorant, vain, self-deluded man, who imagined he knew what he did not know.

Yours faithfully,

JOHN P. PETERS.

And may I also discuss more briefly your assertion that the opposing evidence of eight scholars does not invalidate the accuracy of the only translations of Joseph Smith Jr. which can be tested by modern scholarship. I sent to Dr. Mercer of Chicago a copy of the Deseret Evening News of Jan. 11, 1913, containing your letter. His comment is as follows:

Rt. Rev. and Dear Bishop.

I have read Dr. Widtsoe's letter in The Deseret Evening News, Jan. 11, and while I have respect for any Harvard man (I am also one), yet his letter, like all others on the subject, is not convincing to any Egyptologist.

He asks why only eight Egyptologists were approached. If he knew anything about linguistic work of the nature of hieroglyphics he would not ask such a question, for any ancient linguist knows that the unanimous testimony of eight scholars is the same as that of eighty and eight. This is especially true, as I have already shown, that to an Egyptologist there was absolutely no discrepancy in the replies of the scholars.

Dr. Widtsoe questions your method of presenting the case to scholars. As I understood it, you merely wished to know from Egyptologists whether, in their judgment (after comparing their own knowledge of Egyptian with Joseph Smith's as revealed by his interpretation of the facsimiles), Smith knew enough of the Egyptian language to translate texts. All the scholars came to the same conclusion, viz.: that Smith could not possibly correctly translate any Egyptian text, as his interpretation of the facsimiles shows. Any pupil of mine who would show such absolute ignorance of Egyptian as Smith does, could not possibly expect to get more than zero in an examination in Egyptology.

The science of Egyptology is well established as any one knows who is acquainted with the great Grammar of Erman, a 3rd Ed. of which appeared in 1911.

I speak as a linguist when I say that if Smith knew Egyptian and correctly interpreted the facsimiles which you submitted to me, then I don't know a word of Egyptian, and Erman's Grammar is a fake, and all modern Egyptologists are deceived.

In the case of Smith, we have a concrete example of one of two things—either of his deceit, or of his self-deception. Scholars have proved conclusively that he could not do what he claimed to have done. I do not question the Mormon system, nor the type of character produced by Mormonism, any more than I do Christianity or the Christian character. The point in discussion is the sincerity of the founder of Mormonism. If scholars and scientific men could prove the deception or self-deception of Christ as clearly and conclusively as they can that of Joseph Smith, I should willingly accept their decision.

I am yours most sincerely and obediently,

SAMUEL A. B. MERCER."

I must frankly say that to my admittedly unscientific mind the judgment of eight witnesses seems sufficient to establish the meaning of the Egyptian text. If I were in doubt as to the meaning of some language unknown to me and eight linguists of international reputation agreed substantially as to its translation, I should certainly feel that I had the meaning of the text. If I found a plant which I could not classify, or a mineral I could not name, and eight scientists in eight universities independently agreed as to the plant and mineral, I should feel that I need inquire no further.

No doubt you have noticed that the number of experts has been increased to eleven. M. Deveria, whom I had hesitated to quote because he was described as a "young savant," has been accepted by the editorial writer of the "Deseret Evening News" and his opinion which Dr. Mercer shows above to be in substantial agreement with that of the other experts printed in full in the issue of January 4, 1913. The confirmatory judgment of Dr. E. A. W. Budge of the British Museum was most kindly contributed to the News of December 19, 1912 by Mr. Junius F. Wells. In your letter you express regret that Dr. Lythgoe's opinion was not given, but you must have noted with satisfaction that "The New York Times" of December 29th 1912, published a statement of Dr. Lythgoe's general agreement with the other scholars. This Egyptologist's views were discussed by Robert C. Webb, Ph. D., in the Deseret Evening News of January 15th, 1913.

The number of opinions before us is

therefore not eight, but eleven, and the question upon which we seem to differ is as to the value of the practical agreement of eleven admittedly competent Orientalists.

If I am to convince you that there is conclusive value in the testimony adduced, my argument must be *AD HOMINEM*, a method of argument not always legitimate, and yet in the use of which you have yourself set me an example. In 1908 you published a book entitled "Joseph Smith as Scientist." The book expresses not only your own deliberate judgment, but that of the committee "appointed by the First Presidency to read the manuscript." In this important volume, on page 161, you write as follows:—

"When the historian of future days

shall review the history of the growth of science, and shall judge men by the record that they have left behind them, he will place Joseph Smith as the greatest philosopher of science of the nineteenth century, and possibly of the twentieth."

May I remind you that the man whom you thus describe, when he wished to give the world testimony to the importance and accuracy of a literary production, did not secure eighty witnesses, but eleven! You will remember that Joseph Smith Jr., whom you describe as the greatest scientific philosopher of modern times, relied on eleven witnesses to the Book of Mormon.

Yours Faithfully

F. S. SPALDING.

Dr. Widsøe's Reply to Rev. Spalding

RT. Rev. F. S. Spalding, D. D.
Salt Lake City.

My dear Dr. Spalding:—

Did not Job say "Oh that mine adversary had written a book?" I fear that this ancient bit of wisdom will come home to some of us who are engaged in the public discussion of the authenticity of the Book of Abraham. Yet, I am really pleased that you found both time and inclination to answer, as you did in yesterday's *Deseret Evening News*, my letter of last January commenting on your book, *Joseph Smith, Jr., as a Translator*. It seems to prove that you are not faltering in your efforts to satisfy yourself as to the truth or falsity of "Mormonism." May I add that you can not be any more determined than I am to know the truth, the whole truth, of "Mormonism." Let us have the truth!

I have twice read your letter. With regret, for I would not wound your feelings, I am obliged to say that I am still unconvinced that you have proved, even remotely, that the Prophet Joseph Smith erred in his translations of the illustrations printed in the *Pearl of Great Price*.

In fact your letter seems to me to weaken your case exceedingly.

I noted, also regretfully, that your letter while directed to me is really a blanket answer, especially to the comments on your book by Prest. Joseph F. Smith, Elder B. H. Roberts and Editor J. M. Sjodahl. These men have certainly made forceful objections to your conclusion, but mine are very real to me, and I should have been pleased had you replied to them one by one.

In your book you state with a number of reasons that "If the Book of Mormon is true, it is, next to the Bible, the most important book in the world." The importance of the inquiry is nowhere minimized by you. Moreover, in your dedication "To my many Mormon friends, who are as honest searchers after the truth as he hopes he is himself—this book is dedicated by the Author" you certainly imply that this tremendously important inquiry which may double the written foundations of the Christian faith is to be conducted in the fullest spirit of strict truth. In no other manner could it be pursued by an honest man.

By your own words concerning the great importance and the spirit of the inquiry, nothing short of a scientific, i. e., a truly systematic and exhaustive, investigation could be tolerated. Whether Joseph Smith was in error is, according to your own reasoning, of little import in comparison with the great gift to Christianity could the Book of Mormon be shown to be true. In your letter you reiterate this thought, for by the accuracy of the prophet's translation of the hieroglyphics you would try the Prophet, the Book of Mormon, the whole system of "Mormon" belief and the successors in office of the Prophet, including the present president of the Church. Surely, a sane person was justified in expecting a scientific, i. e., a systematic and exhaustive, examination of this subject which you had chosen to explain to the world.

I was amazed, therefore, to read in your letter, your vigorous refusal to have your book classed as scientific and your denial of any intent to con-

*From *The Deseret News*, March 8, 1913.

duct such an inquiry. May I ask then, with all respect, in what class does your book belong and what was really your intent? This inquiry you claim to be of transcendent importance to the world. If you were sincere in this, and I shall not question it, you certainly would not be ready to pronounce final judgment on the basis of eight or eleven letters written in answer to, only Heaven knows, what questions you propounded. I am half annoyed to think that you would ask your "Mormon" friends to give attention to an inquiry so superficially conducted. Meanwhile I am gratified that you agree with the charge I made that the argument was not scientific.

You cannot mean it. If you intended only to place on permanent record the eight letters in your possession, you have no argument. Some one else must continue the work that you have only hinted at. You claim that you are incompetent for want of special learning to make an inquiry, such as I suggested. If so, you should not have undertaken it. But I know, as do all your friends, that your long years of training and your lifelong scholarly habits make you eminently able to pursue such an inquiry to the end, though it may require many years. Are you dodging the demand that you make this inquiry an honest search after truth? If so, you will tempt your friends to believe you insincere. You have undertaken the work, and have asked us to accept certain conclusions. You must now round up the investigation and make the conclusions convincing.

When I commented on your book you will recall that I took no issue with the Egyptologists. I did question the method of the investigation, and claimed that your work was incomplete and your conclusion unwarranted for the following reasons (the evening was too short to enumerate several others):

1. That you secured the opinions of only eight scholars in the somewhat inexact field of Egyptology when many more were available.
2. That there was evidence of an unscientific haste to get into print.
3. That you accepted without question the authority of your small jury.
4. That you ignored the evident differences in the opinions of the members of the jury.
5. That you failed to make minute comparisons of the figures and script in the hieroglyphics in the Pearl of Great Price with similar figures and script in the museums of the world.
6. That you virtually denied the symbolical meaning of all Egyptian funeral inscriptions.
7. That you refrained from mention-

ing the striking similarities between Joseph Smith's translation and your eight opinions.

8. That you disregarded the possible internal evidences of the Book of Abraham in support of the Prophet's translation.

9. That you were silent on the whole vital matter of Egypt and Abraham.

10. That you, probably unintentionally, prejudiced your witnesses.

11. That your eight letters are not even remotely studies of the matter under investigation.

12. That you accepted at their face value letters that are clearly prejudiced and ill-tempered.

I submit these reasons to you again, for, as I view it, they completely vitiate your argument. You must give the subject a thoroughly scientific examination before you can expect a fully respectful hearing. You can not ask every reader, as you suggest in your letter, to do this work for himself. You have publicly chosen to do the labor, you must in justice to yourself and in fairness to the readers, complete it. Meanwhile, I am very glad to notice that, in your letter you make answer to charges 1 and 4 as above stated. I hope you will give the others your early attention.

Dr. Mercer's attempt to harmonize the apparent differences among the jury is very fair, and so far as it goes, very satisfactory. I shall not allow myself to be drawn into any discussion of the meaning of Egyptian hieroglyphics, which you have agreed to make clear to us.

As a layman, though an educated and, I hope, an intelligent layman, who has spent the larger part of his life in research in another difficult department of science, I am not impressed that your conclusion has received material support from the letters of Drs. Mercer, Barton and Peters. These scholars agree in giving you a mechanical and somewhat antiquated interpretation of a small part of plates 1 and 3. They frankly admit that they can do little or nothing with plate 2. Your scholars do not attempt to explain the plates, that is, to exhibit their symbolism and their probable historical derivation so that they may be used to test the translation which the prophet made of them as emphasized in the Book of Abraham. If, for argument's sake, we say that your scholars agree and are correct in their interpretation of the figures in plates 1 and 2, it would not be difficult to reconcile their version with that of the prophet.

Suppose a photograph of Woodrow Wilson's inauguration should be handed down to posterity. Four or five thousand years hence the picture might be interpreted to be a scene of the in-

auguration of a president of the United States in the twentieth century, as four scholars have interpreted the plates of the Book of Abraham; or, as a scene of a particular president, Woodrow Wilson, as the prophet did in the notations to the hieroglyphics; or, the scene could be used as the basis of a discussion of the government, conditions, education, history and ideals of a great and magnificent nation—the method used by the prophet in the text of the Book of Abraham. All three interpretations would be correct, but the first would be easy, mechanical and unsatisfactory. I repeat that something more must be done than to label a few of the figures Osiris, Isis or Anubis before Joseph Smith can be placed in “the same class of fakers as Dr. Cook.” You, yourself must do something more than to collect letters in this controversy. The real results of men’s scholarship are found in their written books, scientific papers and formal addresses. The method that you have pursued in this inquiry is dangerously like that employed by Dr. Cook in his “discovery” of the north pole.

Were it worth while I might propound an endless list of questions. For instance: Did you observe that Dr. Mercer and Dr. Barton, the witnesses for the witnesses, do not agree? To one the meaning of the figures is absolute; to the other it varies with the historical period.

How can it be that from Mr. Deveria to Dr. Barton, some imply that they are able to read the hieroglyphics easily; others only with difficulty, and some not at all? As a layman my distrust is awakened. Can it be possible that this learned jury has not sat down with magnifying glasses and dictionaries to work out as much as possible of the “badly” copied hieroglyphics, upon the safe interpretation of which so much of good for Christianity rests? Is it possible these men of science are dealing lightly with this mighty subject?

Why is such Egyptian darkness hovering over the translation of Plate 2? Is it probable that Egyptologists can not read it? Some have so stated. If one set of figures can not be read, may it be suggested that others may as yet be poorly understood? Who says or has said that Abraham wrote the Book of Abraham in Egyptian? Abraham wrote the book, but in what language I think none knows. Even in his day scribes and linguists no doubt existed. Besides Abraham might have known more than one language. Some very ordinary people of today know three or four. Do you not think this inquiry would prosper more if your prejudiced jury could be induced to read the Book of Abraham carefully and really learn to

understand its message? Would it be possible to find a scholar who could pass a scholarly opinion on this subject without taking a fling at “Mormonism” of which it is evident your jurymen know nothing? Frankly, I am heartily ashamed for the sake of scholarship, of some of the letters that you have published. If the authors write books and teach classes in the same spirit, scholarship will soon be held in contempt. Don’t you think that the spirit of the whole inquiry is summed up by Dr. Mercer when he says, “It is complained that scholars did not interpret all the figures of these fac-similes and comment upon all of Smith’s interpretations,—they probably feel as I did, that their time was too valuable to spend on such scientific work as that of Joseph Smith’s guesses.” In my letter to you, I said that such was the feeling of your jurymen. And that is your honest search after the truth of a matter second in importance to the Bible! To the acceptance of such an inquiry you have invited your “Mormon” friends!

But why continue the guessing? When Egyptologists will respectfully and thoroughly examine the plates in the Pearl of Great Price and render their translations of figures and script, as best they can, even that “badly copied,” and in full light of the religion of ancient Egypt, it will be time to deal with their findings seriously. This has not yet been done.

You have done me the honor to send a copy of my letter to Dr. Mercer. I, too, have respect for any Harvard man, especially for one who has attained the scholarship of Dr. Mercer. I know the Harvard training well enough to tell you if you will call on Dr. Mercer in person and ask for the full truth, he will tell you as I have told you, that your research under the heading Joseph Smith, Jr., as a Translator is thoroughly unscientific. The spirit of the Jesuit Kirsher, several times referred to by the jury of Egyptologists, occasionally enters into the best of us even in this late and enlightened day.

The loose spirit of your methods of inquiry is well shown in your summary disposition of my first charge, that you secured the opinions of only eight scholars in the somewhat inexact field of Egyptology, when many more were available. To this you simply answer that eleven men of Egyptian learning have labeled approximately alike, the main figures in Plates 1 and 2; eleven witnesses, only, testified publicly to having seen and handled the plates from which the Book of Mormon was translated—hence, your jury is large enough. Certainly, it is an unexpected tribute that you pay to the authority of Joseph Smith. I should be interested to know just

how far you are willing to submit to the example of the "Mormon" prophet.

The witnesses to the Book of Mormon testify that they saw and handled the golden plates. Your jury testify to the accepted inferences concerning matters submerged in the twilight of antiquity, into which new light is daily being thrown, often to the destruction of former inferences. Assuming, if you will permit me, that the two sets of men are equally honest, which evidence possesses the higher degree of credibility? Eleven men could scarcely disagree on the big fact that they saw and handled a series of metallic plates covered with inscriptions, though they might vitally disagree on the minor matters of the exact size of the plates, the nature of the inscriptions or the quality of the metal. On the other hand, eleven or eleven hundred men might disagree fundamentally on inferences concerning things and conditions of the past which never may be known directly by the present—unless indeed they slavishly follow some high authority, to which they should be subjected for examination. The only big agreement among your jury is with respect to the general meaning of Plates 1 and 2 and the use of Plate 3—and this agreement is not based on tangible facts like the handling of material things or the connected logical steps of thought that lead to certainty.

Much as I dislike to disagree with you, I must insist that eleven witnesses, especially since they admit their examination is cursory, and are unwilling to make it extensive, are not sufficient to settle this question that roots in the uncertain past. I will predict that if your jury be enlarged, freed from prejudice and asked to go into the whole question of figures, script and names, in the light of the Book of Abraham, you will be greatly surprised. If such a thorough examination should point to the correctness of Joseph Smith's work, would you be as willing to enter the "Mormon" Church as you suggest I should be to leave it should the examination turn against the prophet's correctness?

Moreover, the use you make of your eleven testimonies is vastly different from that made by the Prophet or the Church, of the eleven testimonies for the Book of Mormon. You rest your whole case on your eleven lightly written reports. No more can be said. Your childlike reverence of pointed authority is sublime! I envy you; for life has fastened upon me the habit of analyzing, for myself, every vital matter, irrespective of the authority from which it proceeds.

To the "Mormon" the testimonies of the eleven witnesses are important but

only partial evidences of the genuineness of the Book of Mormon. In fact, in "Mormon" literature you will find a whole host of other evidences, held of equal value with the testimonies of the witnesses. The book itself gives the supreme test. Have you read it? Have you tried it? It can do no harm:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Book of Mormon, Moroni: 10: 4).

I received and read your book on "Joseph Smith, Jr., as a Translator" with the love of truth in my heart. After giving the matter considerable thought I wrote you as I had promised, my candid opinion of it, and pointed out the great flaw which to my mind invalidated your conclusion—that of careless superficiality. I specified 12 reasons, as above summarized, for my view, and 12 others are waiting to be presented when the first lot have been disposed of. In reply you ignore 10 of my reasons by insisting that your book is not and does not pretend to be a thoroughgoing search after truth. You again present letters from three scholars—how you must revel and riot in the effulgence of letter writing authorities—to support your contention that the jury of Egyptologists is fully agreed. You have added very little to your contention. You then proceed to meet my criticism that your jury, in view of the great importance of the subject and the uncertain and growing field of Egyptology, should have been larger, by saying that there are 11 men in your jury and only 11 witnesses to the Book of Mormon, and all that in face of the common knowledge that although the Book of Mormon witnesses actually saw and handled the plates, their testimonies are only one of many in establishing the truth of the Book of Mormon, whereas you base everything upon your 11 unwilling or prejudiced witnesses. You have chosen the wrong comparison, and my first charge stands intact.

Your work has only been begun. You must either admit defeat or you must carry it on to the end. If you leave it where it is now, the historian of the Mormon controversy, on whatever side, cannot place you high.

As I wrote before, let me write now. I have no fear of the outcome when Joseph Smith the Prophet is subjected to any fair examination, but the inquiry must be an honest search after truth.

Sincerely,

JOHN A. WIDTSOE.

The Word "Kolob"

BY J. M. SJODAHL, EDITOR OF THE "DESERET NEWS"

According to the Book of Abraham, a translation of which was given to the world by the Prophet Joseph Smith, the system of worlds to which our globe and the nearest orbs belong is "governed" by a great central sun, first in the order of creation and located near the throne of God. This great world, the Book of Abraham informs us, rotates around its axis in a period of time equal to a thousand of our years, and this is "a day" according to the celestial measurement of time. In other words, the Book of Abraham teaches that as the moon revolves around the Earth, being "governed" by it, and as the Earth and the other planets with their satellites, move around the sun, so our sun and many other suns revolve around another center, and so on, until we come to the great center around which the entire cluster of stars which form our part of the universe revolves.

The name of this great center is "Kolob."

The wonderful astronomical truth here revealed was barely suspected by a few of the most advanced scientists at the time the Book of Abraham was published. Generally the stars were called "fixed" and our sun was supposed to be a "fixed" star. Now opinions have changed. It is known that the stars are in motion through space. It is known, for instance, that the bright double star Capella is receding from us at the rate of about twenty miles a second, or more than a million miles a day. Arcturus is thought to be approaching us at the rate of five miles a second. Vega and its companion star are approaching us at the rate of thirty-five miles a second, and they seem to mark the point in space, or very nearly so, toward which our solar system is traveling. And although the orbits of the larger heavenly luminaries are too vast for human measurement, or calculation, it is a logical conclusion

that the motion observed is not aimless. The stars are not floating about at random, but they are "governed" by the same law which our planets and their satellites obey. So far science has come to accept as true the revelations given in the Book of Abraham.

The following is a brief and clear statement of the scientific view. It is by Joseph L. Barfoot, quoted by George Reynolds, in his commentary on the Book of Abraham, page 32:

"The Earth rotates on its axis, and moves in its orbit by the power imparted to its mass by the solar forces; the deflective force from the line of the sun's motion, produced by the sun's rotation on its axis, and its progression around the center of momentum of the system to which it belongs. And, since neither the Earth, nor any other body of matter, has power without motion, so, in the sun's great power we have evidence of its progressive motion. The rotation of the sun of more than 6,900 feet per second would demand a velocity of progression of over 26,000 feet per second. Herschel, by observation, was led to conclude that 'the sun, somehow, moved toward Hercules with the velocity of the Earth, of 100,000 feet per second, and to infer that the sun actually describes a great orbit around some undiscriminated center.' Sir R. Philips analogically estimated the size of this orbit, and announced that with equal centripetal and centrifugal force, it would require an orbit of 162,865 millions of miles, performed in exactly 25,868 years, the period of the precession of the equinoxes. And as the earth and the other planets of this system rotate by reason of the central solar motion, and turn on their axes by being deflected from a right line in their respective orbits, Philips has shown that the sun and all other planets rotate, as a result of the operation of the same law of motion, and the fact that all its satellites move in elliptical (egg-shaped, to be exact) orbits shows that the solar center is advancing."

But it has been asserted that the word "Kolob" is unknown to the Egyptian language. We confess our inability to perceive how that assertion can be proved, notwithstanding the fact that it has the support of so great an au-

thority as Dr. A. H. Sayce; of Oxford university. It may not be found in any inscription, or text, so far examined by the scientists, but that does not prove that it was never used by Egyptians. Some scrap of literature in addition to the Book of Abraham may yet be discovered in which the word occurs.

As an illustration, Dr. Michael Russell, who wrote his book about Egypt, in the year 1831, notes that at that time the numerals from 13 to 20 and from 60 to 100, in the demotic form of notation, had not been determined by actual discovery. But who would say that those numerals, because not actually discovered at that time, were foreign to the Egyptians? Neither Dr. Sayce, nor anybody else, would stake his reputation on such a proposition. Why do so in the case of the word “Kolob?” There is no complete list of words of any of the very ancient languages.

But, let us suppose that the word in question is not of Egyptian origin. Indeed, it is very probable that it is not. Is that any argument against the genuineness of the Book of Abraham?

Abraham spoke a Semitic language. The revelation contained in his Book concerning the construction of the universe was given to him before he went to Egypt. (Pearl of Great Price, page 61.) Naturally, therefore, the names of the stars were revealed to him in his own language. The question of interest to us now is whether “Kolob” is a Semitic word, properly used in the connection in which it occurs. One learned scholar, Dr. Mercer, asserts with a great deal of confidence that it is not Egyptian; “neither is it Semitic,” he adds, “in the sense in which Smith used it.” Is that true? This authority is rather positive. But with equal assurance we make the counter assertion that the word is Semitic and properly used, and, furthermore, that the Prophet Joseph is not responsible for its occurrence in the book of which he is but the translator. And this we hope to prove.

The Arabic is, next after the Hebrew, the most important of the Semitic lan-

guages and a source of information concerning the meaning of Semitic words. Now it happens that in this branch of the Semitic languages the word “Kolob” has been retained to this day with the very meaning clearly attached to it in the Book of Abraham. The verb is “qalab,” which means to “turn.” The noun “qalb” means “heart,” “soul,” “center,” “core,” etc. But the plural of “qalb” is “qulob” (or “qolob”), and this is the very name given to the great Center of our part of the universe. We append a photographic reproduction of part of a page of the dictionary by Messrs. S. Kassab and G. Hamman, containing the word with its English equivalents. We have spelled the word in this paragraph with a “q” because we believe it is the most common custom of so rendering the Arabic letter “qof,” but that letter is also called “kaf,” and it would have been equally correct to render it with a “k.” There is another “kaf,” though, in the Arabic alphabet, and it is customary, we believe, to render one with “q” and the other with “k.”

٥٦٢	قلب
قلب ج فُلولوب	Heart; soul ,
قلب	mind, secret thought;
قلب	centre, core; kernel; best
قلب	and purest part, essence.
قلب	Inversely
قلب	بالقلب وبالفلولوب (ع)
قلب	by the word

Our learned critics have realized the importance of this controversy. They are aware of the fact that when it is proved that the names which occur in the Book of Abraham are true Semitic, or Egyptian words, correctly used, they will be compelled by the force of logic to accept as true the claim of the Latter-day Saints as to the inspiration of the translator, and the genuineness and authenticity of the books he reproduced. There is no escape from this conclusion. For the Prophet Joseph was not a scholar, in the generally accepted meaning of that word, any

more than was Peter or John. Without the light of inspiration illuminating his mind he would never have been able to discover the truths revealed in the writings he was instrumental in giving to the world.

But the word "Kolob" is plural, and this fact deserves special attention. In the Book of Abraham we read:

"And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; and the Lord said unto me, These are the governing ones; and the name of the great one is Kolob."

That is to say, as we read it, Kolob is not a single star, but an aggregation of stars, one of which is nearest unto the throne of God, and all of which together form the "great one"—Kolob; for "these are the governing ones." And that is the reason why the word is plural. It stands for a plurality of stars in the great star center. The name then is analogous to the Hebrew "mayim," or "shamayim," or "Elohim," all of which are plural forms, denoting respectively a plurality of lakes, or oceans, of water," of "heavens," and of persons in the God-head.

Here, then, we have another great astronomic truth indicated, which was not known at the time this book was translated. Astronomers now tell us that the spectroscope has revealed the fact that many of the brightest stars are double, consisting of one sun revolving around another, and that the group of stars known as the Pleiades consists of a great many large stars. How far distant this beautiful constellation is from us is not known. All that scientists can tell us is that it takes the light two or three hundred years to reach us from that part of the universe, or perhaps more, though it travels at the rate of 186,400 miles a second. But by means of photography it has been ascertained that there are over 3,000 stars in that group, where the naked eye can see only six or seven. They all have the same general movement in the heavens, and by the fact that they are all of one type, the "Sirian," it is thought that they must

be closely related in origin and development.

Kolob, according to the Book of Abraham, is a group of stars. The name is therefore plural, for the same reason that we use the plural form of the word "Pleiades."

We have in these paragraphs, considered only the word "Kolob." There are others which are very clearly Semitic. "Libnah" is Hebrew, and also Arabic. The verb is "laban," which means "to be white." It is found in "Lebanon," "Libnah," and many other words in the Semitic languages, and, what is of peculiar interest to us, it is said to occur in the Egyptian in the form "labitu." (Gesenius Hebraisches und Arameisches Handwoerterbuch.) "Elkanah" is Hebrew. "Korash" may be the Egyptian "Kerasher," and "Mahmackrah" may be a variation of the Egyptian "ma-ka-ra," meaning, we understand, "truth, the life of Ra." The Egyptians, in the early period, had the habit of using superfluous letters in their writings. They would represent the word "pyramid," "mer," for instance, with signs which might be read "mermer" instead of "mer." In the same way the word "babau," "hole," is found with a "ba and an "a" too many. This may account for the duplication of "Ma" in "mahmackrah," but this suggestion is offered merely as an hypothesis.

There is one peculiarity about the work of God, both in nature and in revelation, and that is that the closer they are examined the more wonderful they appear in beauty, in perfection, in fullness. It is so in nature. The most humble flower, the most insignificant animal, no less than the brilliant star cluster, contains inexhaustible material for study and contemplation. It is so with the Bible. Every text is a gem, every chapter a treasure. It is the same with the Book of Mormon, the Pearl of Great Price, and the Doctrine and Covenants. Every part of these records contains some evidence of their divine inspiration. To the student who examines them with a heart open to truth they are full of information.—Deseret News.

As to Accuracy

There is, perhaps, no book published that is entirely free from typographical errors, and so readers have learned to excuse these to some extent. In the case of "Joseph Smith, Jr., as a Translator," an inquiry conducted by Rev. F. S. Spalding, D.D., there are many errors of this class, and some of these it is difficult to overlook as mere typographical errors. They smack of carelessness in copying or proof-reading, and confirm the criticisms that have been made that the author's "inquiry is shown to have been of the loosest scientific

Apostle George Q. Cannon published, in 1888, "The Life of Joseph Smith the Prophet," and his account of the Book of Abraham gives further evidence—most valuable as coming from one who was intimately acquainted with the feelings of his fellow churchmen—that the translation we are considering was believed by Joseph Smith, Jr., and his contemporaries to have been given him by revelation and inspiration:

9 | "While Joseph Smith had been laboring in Kirtland, journeying to and from Missouri, teaching his brethren and being taught of God, there were coming to him, from one of the catacombs of Egypt, the writings of Father Abraham and of Joseph, the governor of Egypt. /maing /in

who was |

day | "On the 7th of January, 1831, a French traveler and explorer penetrated the depths of a catacomb near the site of ancient Thebes. It had cost him time and treasure and influence to make the entrance. After securing the license to make the researches, he employed more than four hundred men for a period of some months to make the necessary excavations. When he was able at last to stay within this multiplied tomb, he found several hundred mummies; but only eleven of them were in such a state that they could be removed. He carried them away, but died on the voyage to Paris. By his will the mummies were bequeathed to Michael H. Chandler, his nephew, and in search of this gentleman they were sent through Ireland and finally across the sea. After two years' wandering they found their owner. Hoping to discover some treasure of precious stones or metals, Mr. Chandler opened the coffins or embalming cases. Attached to two of the bodies were rolls of linen preserved with the same care and apparently by the same method as the bodies. Within the linen coverings were rolls of papyrus bearing a perfectly preserved record in black and red characters, carefully formed. With other of the bodies were papyrus strips bearing epitaphs and astronomical calculations. The learned men of Philadelphia and other places flocked to see these representatives of an ancient time, and Mr. Chandler solicited their translation of some of the characters. Even the wisest of them were only able to interpret the meaning of a very few signs. From the very moment he discovered the rolls, Mr. Chandler had heard that a prophet lived in the West who could decipher strange languages and reveal things hidden; and failing with all the learned men and having parted with seven of the mummies and some few strips of papyrus, bearing astronomical figures, he finally reached

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nature." There are few quotations in the whole pamphlet free from errors, some of which are quite material; for example, on page 16, in the statement of the Prophet Joseph relating to the presentation of the characters to Prof. Anthon the word "Egyptain" is omitted in the professor's description of the characters. Two pages of the pamphlet are herewith presented showing the errors that occur in a quotation from Cannon's "Life of Joseph Smith the Prophet." If our author displays such carelessness in reproducing quotations from a printed page, how are we to know that he has quoted his own authorities correctly from their manuscripts, or that he has presented the case to them correctly and without prejudice?

Kirtland and presented himself to Joseph with the few remaining bodies and with the rolls of manuscript. The Prophet, under inspiration of the Almighty, interpreted some of the writings to Mr. Chandler's satisfaction. So far as the learned men of Philadelphia had been able to translate, Joseph's work coincided with theirs; but he went much further, and in his delight, Mr. Chandler wrote a letter to the Prophet certifying to this effect.

"Later, some friends of the Prophet purchased the four mummies with the writings. Joseph engaged assiduously to interpret from the rolls and strips of papyrus. The result of his labor was to give to the world a translation of the Book of Abraham. This book was written by the hand of Abraham while he was in Egypt, and was preserved by the marvelous dispensation of Providence through all the mutations of time and the dangers of distance, to reach the hand of God's Prophet in this last dispensation. By this record the Father of the Faithful makes known what the Lord Almighty had shown to him concerning the things that were before the world was; and he declares that he did penetrate the mysteries of the Heavens even unto Kolob, the star which is nearest the throne of God, the Eternal One. * * * At the time when Joseph, aided by the Inspiration of the Almighty, was enabled to make those translations, he was studying ancient languages and the grandest sciences, while he was also imparting instruction in the school of the brethren at Kirtland, that others than himself might have their minds fitted to grasp the sublimities of truth in theology and history and the laws governing the Universe."¹²

That the prophet most sincerely believed in the authenticity of the Book of Abraham and the correctness of its translation, the testimony of Mr. T. B. H. Stenhouse, an unfriendly critic, is of value. After treating the subject at some length, he concludes:

"The author, notwithstanding, still clings to the assertion that Joseph believed sincerely that he was inspired, and the pride with which he gave this translation to the world supports that conclusion."¹³

12. The Life of Joseph Smith the Prophet, by George Q. Cannon, Juvenile Instructor Office, Salt Lake City, Utah, 1888, pages 187-188.

13. "Rocky Mountain Saints," page 520.

Customs and Legends of Utah Indians

BY ENOCH JORGENSEN, PRINCIPAL JORDAN HIGH SCHOOL

I.

Utah's Policy in Dealing with Indians

Some one has said, "The only good Indians are the dead ones," and ignorance has so often repeated this falsehood that the uninformed are apt to regard it as a truism. One might with as much truth say that "The only true Christians, in the world's



A TYPE OF WESTERN INDIAN

history, are those that have been burned at the stake;" but even John Huss on the funeral pyre exhibited no more courage than the Amerind who willingly laid down his life in defense of right as he understood it, and the world will yet acknowledge that "Poor Lo" was fully as noble as his merciless conqueror. Dallenbaugh says:

"He possessed a high quality of intellect, and he differed from his white antagonist more in external complexion than in any other particular, except his social organization. * * * * But the Amerind had the same emotions. He loved his home, his family and his people. As to honesty and dishonesty, the balance was not

far from even. On the whole he was not worse than the European who brought him degradation. * * * * Love of home and defense of country are ever extolled as of the highest merit in the White race; in the American native they were, and are still, usually looked upon as crimes."

And what Dallenbaugh says of the western Indian in general may with as much truth be said of the intermountain tribes, even of the despised Utes and Pai Utes, or Piutes, as they are often called.

Tribes and Peoples

All tribes of Utah Indians, except those of the extreme southeastern part of the state, are sub-tribes of the great division called

Shoshones; but within the present confines of Utah, the Utes and Piutes were the principal tribes. Tooeles, Timpanogas, Uintas, Sanpitches, Kanoshones, and some other clans, belonged to the Utahs, or Utes, while the tribes further south, except those of the San Juan country, are usually classed with the Piutes. The Navajos of the southeastern part of the state, together with the Mokis and other peoples of the Colorado plateau region, are classed in the great division Puebloan, the term in this case being used not to designate people with a similar language, but with similar culture and social organization.

The two general divisions in Utah were so closely allied that in any war with the settlers they would unite under one chief, if need be, and they frequently intermarried. As is the case with most primitive peoples, the local Indians were clannish, and the children belonged to the mother's clan. Adoptions were common, and between Utes and Piutes lines were not so strictly drawn.



UTE INDIANS

After Contact with Civilization, as frequently seen in the Salt Lake Valley and upper Valleys of Utah

As is the case with most primitive peoples, the local Indians were clannish, and the children belonged to the mother's clan. Adoptions were common, and between Utes and Piutes lines were not so strictly drawn.

Slavery

Slavery was practiced in early days by all local natives, and by Spanish traders who made it a regular business to encourage one tribe to capture children and young women from other tribes. The Spaniards would take the captives they purchased from the Utes to Mexico or southern California, and trade them for horses or other chattel, and these together with slaves they could buy from southern tribes they would take north and dispose of to the Shoshones. Thus one could frequently meet Navajo or Apache house-servants among the white settlers, because the purchasers



TYPICAL ARAPAHOE CAMP

would frequently tire of the care of these slaves, and either give them to the Whites or sell them cheap, and a slave's being purchased by a "Mormon" virtually meant his freedom, as the "Mormons" were uncompromisingly opposed to slavery.

Brigham Young's Policy and How he Stopped Slavery

It was the policy of Brigham Young, and of the "Mormon" people in general, to deal fairly with the natives, to teach them thrift and industry, and to encourage their already well-grounded

belief in the "Great Spirit," and if possible to substitute the teachings of Christ for the doctrines of their forefathers which, like the old Mosaic law, embodied "An eye for an eye, and a tooth for a tooth;" love for friends, but revenge, merciless revenge, for wrong done you.

It was further agreed by the Utah settlers that "It is cheaper to feed the Indian than to fight him." Thus considerable of the tithes turned in by the "Mormon" people to their Church was used to satisfy the requests for help made by the Indians. It was no uncommon thing to see a band of natives camped in the tithing yards of our settlements, for days or even months at a time, and the bishop was instructed to provide food and fodder, as well as articles of clothing; and from the Redman's viewpoint he was no beggar, for had not the settlers appropriated his all—lands, game, etc? President Young advised the people to build in towns and to fence their lands, and above all to be kind to the Indians; and then, if trouble came, their battles were half fought before they began, for the native is ever mindful of those who befriend him. "Many will say, and with some truthfulness, that Indians visit revenge upon Whites indiscriminately; yet if one treats them so as to get their real friendship, they are not apt to harm him."—*Lever*.



WESTERN INDIAN

Slave Traffic Must Stop

But in spite of all efforts of the Utah settlers to stop certain practices of the natives, slavery persisted, because the Utes, poor as they were before, found themselves hemmed in by the settlements, and making a raid on Cheyenne or Shoshone, where it proved a success, was an easy way of stocking up with horses and ammunition, for were not the Spanish traders eager to buy slaves? But Brigham had advised and urged in the strongest way that the traffic cease. Wakara, chief of the Utes, (or Walker as he is commonly called), was angry, and war broke out in 1853. The immediate cause was that a White man struck an Indian with a gun at Springville, and a few days later Arropine or Seignerouch,

as he is called by his people, killed Alex. Keele, at Payson, (July 18, 1853), and this was the signal for a general outbreak; but Joshua Terry, Mosiah Behunin, and other pioneer interpreters say *the real underlying cause was the refusal of the "Mormons" to countenance the slave trade*, which Spaniards from the Southwest had so long encouraged.

It was a bloody struggle and not all one sided. The settlers felt the need of getting together and heeding President Young's advice. Young said: "The people seem readier to obey Brother Walker's invitation to live together than they do to heed my counsel." He always gave Wakara great credit "for helping to build up Zion."

When peace was agreed upon, the Spanish trader was gone for a while, and Wakara sulked in his tent. He made a raid on some northern tribe, and brought to the settlements a number of captive children. Joe Arropine, Wakara's brother, took a number of these to Manti, and when the settlers refused to buy the slaves, before a crowd assembled, he grabbed a ten-year-old boy by the heels and dashed his brains out on a rock, then turning to the Whites he berated them for the murder, saying it was their fault, as they refused to buy the slaves. "A few years more and slavery was no longer lawful in the United States. Now President Young took a firm stand, and gave Spaniard and Indian to understand that "traffic in human souls" must cease; he did it largely by moral suasion, backed, of course, by the law and the government.

SANDY, UTAH

["Joshua Terry's Story," as related to the author in December, 1912, by that old scout and pioneer, treating of personal experiences with the Indians, will be the subject of the next chapter, with illustrations of Jim Bridger and Joshua Terry.]



T. Tracy Wright, president of the Knoxville branch, Southern States mission, January 18: "We are holding many well-attended meetings in Knoxville, and our labors in the distribution of literature are successful. The elders are enthusiastic in their work, and are trying to make 1913 a banner year for East Tennessee. Elders in the photo, from the top: T. Tracy Wright, conference president, Calder's Station; O. W. Lance, Moab; J. G. Hansen, Deweyville, Utah."

Conditions in Turkey

BY DR. JOSEPH M. TANNER

The complete breakdown of Turkish resistance has caused no little surprise to many thousands of people who expected the Turks to give a better account of themselves. Turkey has never before been so demoralized as at the present time. From the moment of the revolution that put the young Turks in power that demoralization began. The state of affairs in the empire were so confused, through subsequent years, that it was most difficult to guess even what the results of the changes would be. The Turkish government was in fact in a tottering condition. It needed only the touch of a revolution to make confusion more confused.

If any real reformation were accomplished in Turkey, it must be by a new order of things completely unlike what had theretofore existed. Confusion had to be worse confused, weaknesses weakened, troubles become more troublesome, before there was really political ground for a new start in the government's life. Rapid interchanging conditions took place. They were far-reaching in their effect upon the empire, and the internal conditions that existed after the revolution were not easily comprehended by those on the outside. Loyalty was undermined. Strong and lasting enmities were engendered, and differences were perhaps never before so great in matters of policies to be pursued. The empire was poor; the army was disorganized. Generals were at variance with one another, and there seemed little or no likelihood that the Turks could ever be brought together in a harmonious effort toward a common good. If distracted Turkey were to be brought together, and a new and strong administration built up, it must be by outside pressure that would unite the Turks in a contention against the common foe.

In the midst of such discussions, the Italians declared war and seized Tripoli. That war was in far off Africa. It created a little patriotism, but the great mass of Turks were wholly indifferent to its consequences. The leaders of the country became more violently discordant. They shouldered the blame upon one another for their misfortunes with Italy. It was the psychological moment, therefore, for the Balkan states to strike. The years of discord in Turkey had demoralized its army; its revolutions had depleted its treasury, and political strife had destroyed in a large measure the patriotism and loyalty of the people.

It is known that Russia expected war and gave encouragement to it, but that Russia would have it postponed until the following spring. To this the Bulgarians objected. They felt that the moment had come to strike. They had no immediate and specific causes for war more than had existed for many years. The war was a result of a settled determination on the part of the Balkan states to take Macedonia away from the Turks. The war at this writing is practically ended. There is little hope of retaining Adrianople, and the Turks must yield to the inevitable. Little by little their authority in Europe has faded away, and Constantinople is all that is left to them.

The Turks have suffered their punishment, and their humiliation has been great. They have appealed in vain to the great powers for protection against so complete a dismemberment of their empire. The great powers were helpless to respond. There stood one great military power in the way to give them their rescue from the great nations of Europe. That power was Russia. Russia has long been opposed to the advancement of Austria in the Balkans, and the latter's possession of Bosnia, Herzegovina. Russia has felt that the only barrier which she could erect against the advancement of Austria was the strong Balkan state which could be created only by the triumph of the Balkan armies over Turkey, and the erection of a great power sufficiently strong to resist Austria's advances. Behind the Balkan war Russia and Austria have been playing their part in their efforts to secure the ascendancy in Macedonia. The world at large has found more interest in what Turkey and the Balkans were doing, but after all, the greatest interest is settled in the attitude of Russia and Austria. It was really their war, though both were behind the scenes.

The real test of European harmony is yet to come. Russia has wishes for the success of the Balkans. Austria has hoped that they might be thwarted. When the distribution of spoils comes, these two great watch-dogs of European diplomacy will show their teeth. It hardly seems likely that they will escape a conflict. If they do, it will be because of the pressure brought to bear by their European allies who have nothing whatever to gain in a war that might be brought about by these two antagonists. Not one cause for war has arisen during the conflict where ten will arise in the distribution of the spoils and the erection of a strong Balkan state. The real test of Europe's security against an armed conflict is yet to come.

Department of Vocations and Industries

BY B. H. ROBERTS

VIII—*What Boys Should Suggest*

Last month our heading was "What to Suggest to Boys." This month we reverse the thought to "What Boys Should Suggest," meaning, of course, what boys should suggest to teachers, parents, or M. I. A. committeemen, on Vocations and Industries. In other words, the boy should be encouraged to express himself, tell what he likes to do, and why he likes to do it. His attention should be called to the important fact that those who seek are the ones who find; that those who desire things ardently are the ones who obtain them; and if in their experience there comes a desire for help, they can generally obtain it by seeking for it. One of the sentences emphasized by italics in last month's ERA, under this title, "If I Were a Boy Again— * * * —*if I found that I was capable of some one thing in any especial degree, I would ask counsel on that point of some judicious friend; and if advised to pursue it I would devote myself to that particular matter to the exclusion of much that is foolishly allowed in boyhood.*" Now this is what is urged here—getting the boy to express himself with reference to his likes and dislikes, in the matter of doing things, and to ask counsel as to what he ought to attempt; and so shall you get at a catalogue of things that the boys are capable of doing, and can succeed in doing, which will materially aid in giving suggestions as to what he shall choose as his calling in life.

Our committeemen, teachers, and parents, then, have before them the task of finding out something of the boy's aptitudes, and hence the importance of getting him to reveal himself to those who are to counsel him in selecting a vocation. More than half the task of discovering the boy is accomplished when he is brought where he will ask for help in these things. Teaching and guidance become easy when once the one to be taught will so rely upon the teacher that he will ask, "What shall I do?" or "What would be best for me to do?" This mental attitude, however, must be induced not by thinking for the boy, but by teaching him to think, and leading him to form a conclusion that shall be his own. Committeemen, teachers, and parents, should not approach their work in counseling our youth in respect to vocations and industries, with the idea that our youth cannot think, and that, therefore, some one else must think for them. The desirable thing is merely to aid them in thinking for themselves upon these subjects. This help cannot be effectively given until they are brought to feel the necessity of seeking help, and this can only follow from the establishment of confidence in those to whom they shall make their appeal. Therefore, addressing ourselves now to our committee-

men in the stakes and the wards, we say that the immediate task before them is that of obtaining the confidence of our youth. This must be *won*, since it cannot be demanded; and the winning of confidence is an art of itself, the details of which may not be considered here beyond saying, that primarily the art rests upon profound sympathy with the youth, and a knowledge of their problems, and a desire to help them, that springs from love of them, and a desire to see them succeed. If our committeemen have these elements as their equipment, then they are well on their way to success in winning the confidence of the youth, and will be able to induce the youth in their immediate circles of activity to confide in them, and say to them the things which shall be needed to bring forth wise and helpful counsels. Getting your boys to talk to you, committeemen, is of quite as much importance, as that you should talk to them, nay more.

From the few reports that we have received of stake committeemen, and association committeemen in this department of M. I. A. work, we are led to believe that there has been a great deal of neglect in the carrying out of instructions to provide this simple organization for carrying on our department; and we ask that stake superintendents and presidents of ward associations shall be admonished in this thing, and make this department a matter of special attention until it is completely organized. Doubtless reports, as to what has been done in these respects in the various stakes will be an item in the reports at our June M. I. A. conference; and the committee in charge of this department would like to see complete reports in respect to organization and work done under its auspices. We earnestly call the attention of both the stake and ward officers to this matter, and urge compliance with this request.



Elder Daniel Perkins writes from Charleston, South Carolina, December 31: "The people are very anxious to learn the truth about 'Mormonism' and are beginning to discover that the stories circulated about our people are not true. We have spent an enjoyable Christmas with Saints and friends, and feel like entering on the new year determined to deliver the message of salvation in this historical

city, the place where the first guns of the Civil War were fired. The population is about 61,000. Elders, left to right: Daniel Perkins, Bluff, Utah; Jesse J. Remington, Parker, Idaho; William Ruesch, Hurricane, Utah; S. C. Hall, Bennington, Idaho."

Boys' and Girls' Industrial Clubs

BY PROF. J. C. HOGENSEN, OF THE STATE AGRICULTURAL COLLEGE

In many of the states of the Union, there have been few developments in recent years that have given greater educational stimulus than has the work done by clubs of boys and girls in agriculture and domestic affairs. A potato-growing club is an association of boys who enter into competition to determine which can grow the most or best potatoes on a certain area of ground under definite rules, as to kind of seed, planting, cultivation, irrigation, and exhibit of their product. For girls, these clubs usually take the form of bread-making, sewing, or in helping the boys in gardening or poultry contests.

In our state, where perhaps seven-tenths of the children who attend the public schools will either take up some branch of agriculture or become wives in the homes of our state, it seems essential that they begin to learn in a systematic way the problems which they must meet later in life, while they are in the public schools. This is emphasized more when we realize that of the children of the rural communities, 95 per cent of them get their only education so far as books are concerned in the public school, and only 5 per cent of them go away from home for more schooling. These young men and women usually grow up with no regard for the farm. They look upon it as a place to be shunned, and as soon as enough money can be raked together they leave for the city where their lives usually become swallowed in the great commercialism of the day.

That this can be remedied, I firmly believe, so that the young man and the young woman will learn and appreciate, to the bottom of their hearts, the fact that they are living in God's free air and sunshine, where the waving breezes blow, where the silent river flows through the green meadows, and where the cows "knee deep in June" bask in the shade of the trees.

There is no place in the world that has bluer skies, brighter stars, more sunshine, greener verdure, richer lands, clearer and more sparkling water, more pleasant and healthful climate, and brighter boys and girls than Utah. Why then, should not some of these glorious truths be brought forth in our school-work, so that the boys and the girls of Utah will grow up with a liking in their hearts for the farm and the home.

The result to be secured from such clubs may be thus summarized:

(1) Individually the members are led to observe more closely, to recognize good and bad qualities in the products they have grown.

They meet and solve some problems in the improvement of plants, animals and housework. They learn something of the value of labor, the cost of production, and the keeping of simple accounts. They read good literature, and learn some of the sources of good agricultural literature. Their views are broadened by contact with others. Finally, the power of taking the initiative becomes strongly developed in them, so that they become responsible members of the community.

(2) Collectively they learn the value of organized effort and of compromise.

(3) The influence upon the communities at large is apparent in producing better results in farming.

(4) The knowledge that the natural love of competition among boys and girls can be utilized to immense advantage in furthering their own education for efficiency.

During the year 1912, Potato clubs were organized in Cache, Box Elder, Utah and Sanpete counties by the Extension Division of the Agricultural College, in co-operation with the district and high schools of the state. Supt. R. V. Larsen of Cache county, was particularly active in the work, shown by the fact that Cache county boys (members of these clubs) won all the prizes in the contests at the 1912 State Fair. One thousand and twenty boys enlisted in the work, each of them growing one-half an acre of potatoes under definite instruction. Local clubs were organized with a full set of officers, the president of each local club becoming a vice-president in the county club. The members of the local clubs competed with each other for local prizes. Those winning the local prizes in each local club competed for county prizes at the county fairs. Those winning at the county fairs competed for state prizes, at the State Fair. At the State Fair, of 1912, thirteen contestants entered for the state prizes. Each contestant exhibited an affidavit of yield, the best fifty pounds, the best dozen tubers, and a paper of not more than one thousand words, on how their crop was grown. The exhibits were judged by E. H. Grubb, the potato expert from Colorado, and Doctors Corbett and Orton of the United States Department of Agriculture, according to the following basis:

Best yield	60 %
Best fifty pounds.....	20 %
Best dozen tubers.....	10 %
Best paper on how the crop was grown.....	10 %
	<hr/>
	100 %

The prizes were awarded as follows:

Leonard Purser, age 15, of King, Cache co.....	1st Prize
Horace Cannell, age 16, of Smithfield.....	2nd Prize
Merle J. Hyer, age 17, of Lewiston.....	3rd Prize
Ralph J. Hyer, age 18, of Lewiston.....	4th Prize

The yields ranged from 360 to 796 bushels per acre.

Taking it all in all, the contest, the first year, was very successful, and plans have been in preparation for some time to extend the contests among the boys and girls of the state on a much wider basis for the year 1913. The object will be to localize the work so that in those sections where the boys are interested in potato-growing, they may grow potatoes, in other sections, where they are interested in tomato-growing or vegetable-growing, or wheat, oats, barley or alfalfa, those crops may be grown. Girls clubs in bread-making, fruit-canning, sewing, poultry-raising, and flower-growing will also be organized. Local merchants, commercial clubs, individual farmers, etc., will be asked to give premiums. The contestants will be divided into juniors and seniors, according to age. The successful contestants will be given free trips to the Farmers' Round-up and Housekeepers' Conference, held at the Agricultural College, in Logan, and trips to the State Fair, at Salt Lake City. Books, agricultural implements, and other useful articles will also be given.

LOGAN, UTAH

The More Money the Less Work—The following excerpt from a letter from President Valentine, of the Swiss-German Mission, to the First Presidency, is pertinent both at home and abroad, and treats of a subject of great interest:

"Our finances are a source of continual annoyance. If parents at home would send their remittances through our office, their sons would spend less money and do more missionary work, and the parents would be spared some final expenses which they must meet now. The only objection to the funds coming through our office comes from the elders who naturally dislike a supervision upon our part of their finances.

"We have had protests from parents at home because of the extravagance of the Swiss-German Mission. There is no justifiable reason for such complaint, but the parents listen to the call of a son for additional money because he has been banished, or is going to conference, etc. These items are very minor. The transportation of our elders from one place to another is very cheap, but the circuits, stop-overs, etc., which very easily become an incident to the move, are expensive. Our Saints are very generous and in many fields the elders are fed entirely and expend their regular allowance just the same for luxuries. I fear that our missionaries acquire some very bad economic habits, and as many of them are in the formative period of their lives, it is rather a severe economical loss for them during their entire after-life, and a present loss to our mission, and to all humanity, because the more money the less work, usually."

Editors' Table

Vocations and Industries

Work! Something to do! That is the cry and desire of the young and the active. If useful and good employment is not found or given them there is grave danger that they will choose to do that which will perhaps lead them to evil. Useful employment is a wonderful help in the development of life and character. We all recognize that the intellectual nature should be cultivated and that spiritual food should be provided, but we must admit that it is quite as essential that there shall be helpful and useful employment, so that the hands may be trained to skilful work as well as the brain to do right thinking.

In the March ERA some thoughts were expressed on "What to Suggest to Boys." It is a pertinent and timely problem in which the M. I. A. are striving to interest parents and boys alike, and which the ERA is helping by printing such suggestions as may come to hand. We call special attention to the articles appearing each month, by Elder B. H. Roberts, on this topic, and trust that all who are interested will take the time to read and study them, and also add their thoughts upon the subject, which will be gladly used as far as possible.

Touching this subject, a correspondent gives an interesting, and it may be helpful, account of what was done in the early 70's, when the M. I. A. was first established in Ephraim, Sanpete county. The organizers appointed a president and counselors in that place and left it with them to obtain a membership. Some time after, on returning, they found that only one member had been enrolled. The enterprise looked like a failure. The organizers then called upon a Sunday School teacher, who, in the late 60's and early 70's, had organized a successful theological class in the Sunday School of Ephraim. His class, which consisted of about twenty young men, was bodily organized into a Young Men's Mutual Improvement Association, with less than twenty members. Our correspondent then proceeds:

In less than three years there was a regular attendance of over

135. But the point I wish to bring out is the way it was worked to make the name Improvement applicable.

The president called the boys together and said, "I have twenty acres of land close to town; you may use it, provided you will fence and sow it with alfalfa, cultivate and take care of it." In a very short time the twenty acres of land was enclosed with a good pole fence, the land plowed, prepared, and sown into alfalfa. The boys did the work under the leadership of the teacher. It was soon proposed, and the proposition put into execution, to import some thoroughbred sheep to consume the feed from the Young Men's farm, and also to raise some improved sheep to sell to the local flockmasters. By the way, these sheep were the first pure-bred Merino sheep known of in this locality.

Next the teacher said, "See here, boys, people need lime; there is plenty of lime-rock and wood in the mountains. Let us build kilns, burn lime, and sell to the public," and for years the young men supplied the town with all the lime needed.

The teacher and young men then claimed and opened up a stone quarry, and for a long time supplied the city with a fine quality of white oolite stone for building purposes. This same quality of stone has now become widely known in the United States. They also experimented successfully with hemp raising, and contemplated establishing a rope factory.

The teacher said, "Boys, go to your fathers and get ten dollars each. Either let your parents give you the money, or lend it to you, and you can promise to pay it back to them within a year." Within a very short time over \$800. had been secured, for which they bought a good threshing machine. There were eighty-three shares at ten dollars per share. The boys then threshed their fathers' grain, and stored their toll from which they later drew according to the amount each had invested.

All these things were started under the commonwealth plan; every boy was interested in the business, and so worked the harder to make the undertakings a success.

The boys petitioned the city council for a city lot, as the city then had some lots not disposed of. The council gave them two acres of ground, upon which the young men proposed to build a hall of their own, as the association had grown so that there was not room enough for all who wished to attend their meetings. The young men would surely have accomplished this undertaking, since they had both means and brains enough to push things to a finish, but alas, time changes the order of things, and men change. In 1881, the president and teacher was called on a foreign mission, and other men were called to preside over the association, men with different ideas, who saw and thought quite differently. When the teacher returned, in 1883, to his regret and surprise he found that the Young Men's farm had been sold, that some one had claimed the stone-quarry, that the city lot

was sold, and the thresher was nearly worn out, and the only thing left of it all was a small case of books called the Young Men's library. This library, of course, was good in itself, and while the association still existed, the young men had lost all interest and enthusiasm in these practical undertakings. It must be remembered that while the young men were working out these practical problems, their moral, spiritual and intellectual development was not neglected. They attended their meetings and social gatherings regularly, and worked with a vim in whatever was undertaken. But when these practical things were left out, they seemed to lose interest in their meetings, where for years these had been crowded.

The writer has traveled a good deal, preached the gospel, baptized many people, and officiated in nearly all the offices and ordinances of the Church, and has seen many great manifestations of the Lord's power, but never has he witnessed anything more sublimely satisfactory than the meetings of these young men, some thirty-five years ago. Why, it seemed sometimes like the veil was withdrawn, and we could gaze into eternity and feel that holy beings were in our midst. At first some of the rowdy boys looked through the windows into our meetings, then they came and sat by the door, but in a night or two offered to have their names enrolled. We had no trouble in getting the boys to join the association, but rather trouble to get a place large enough for our meetings.

I see many undeveloped, or shall I say unappreciated, opportunities around us at present, if but men with tact, vim and unselfish minds, could be found to step forward and say, "Here, boys, see here is matter unorganized, let us go to and produce something, and not be consumers altogether." Produce something, I care not what it is, so that it is useful. Break into the work, and make business partners of the boys. With the spiritual teachings provided him, take him by the hand and treat him as your friend and confidant, organize practical companies, and do things that will interest him, and start him right on the road to vocational and business success.

I know of no greater satisfaction that can come to a man in looking back upon his life than to see and know that he has spent his time and money in benefiting his fellow-man. We are called to be saviors of men, that means spiritually, temporally, and physically. All that is needed is to step forward with real interest and intent, and try to lead the boy along, and most of them will follow.

Messages from the Missions

The Northern States Mission, German E. Ellsworth, President, is planning for a new meetinghouse and headquarters for the mission, to be erected in Chicago. The site has already been purchased, and the new meetinghouse will be 60 feet by 150 feet in size, situated at Logan

Square, a well-known point in Chicago, and a choice and desirable location. The meetinghouse will be built with a view to seating 250 people, and leave place besides for an office building and a home.

Elder Ralph H. Hendricks, of Richmond, Utah, who labored for the past year as a missionary in the British mission, died in England, February 23, of hemorrhage of the lungs and stomach. He was the son of Mr. and Mrs. Samuel C. Hendricks, of Richmond, Cache county, and was born November 17, 1890. He left Salt Lake for England, April 2, 1912, and made good progress in his work in the mission field.

Elder K. N. Winnie sends a message from Nome, Alaska, January 3: "The gospel is winning its way into the hearts and homes of the people. 'It is not ye that speak but My Spirit that dwelleth in you.'



ELDER K. N. WINNIE

Background is the Behring Sea,
Nome, Alaska

To feel one's being thrilled with joy unspeakable as he bears his humble testimony of the restoration and power of the gospel in these latter days is to sense the position the true Latter-day Saint occupies in the world. New Year's night I spent a social evening at the home of Mr. and Mrs. Vanderworker. I found two other friends there, a lady formerly a member of Alexander Dowie's Zion City, Illinois, and Prof. Henry Peterson, a pianist and a strong friend of our people. Years ago when a mere boy in his home-town in far-away Denmark he heard the elders as they traveled ministering to the people. He also remembers the large emigration that followed the introduction of the gospel in his native land. I had with me four phonograph records—selections from the Tabernacle Choir of Salt Lake City, which we haerd, and they all agreed we had enjoyed a musical treat. Said the professor, 'I have never before heard such volume of harmony and sweetness. There is conviction of faith in every word, and an intensity of spirit and purpose seldom possessed by members of other churches.' I feel to say to the choir, 'Sing on, sing on, ye valiant sons and daughters of our God!' After games and refreshments, the professor and Mrs. Vanderworker asked many questions pertaining to the work of the Lord, and for two hours I answered these to the satisfaction of all, explaining many of the principles of the gospel pertaining to the redemption of the living and the dead. I expect to continue this kind of work for the remainder of the winter, and by so doing, bring people to realize what the

true gospel is. After several renditions of music by Prof. Peterson, with best wishes for a Happy New Year, we parted with the music from the big choir still ringing in our ears."

Mrs. Ella M. Eardley writes from Rotterdam, Holland, January 4: "I read with pleasure about the grand and noble work done by the boys in the various mission fields. I am the only lady missionary in this mission, but the girls and women here are doing good work to help preach the gospel. They act as teachers in the Sunday Schools;



THE ENGLISH CLASS OF ROTTERDAM BRANCH

they make up the better half of our fine choirs, and they carry on our Relief societies. Our Relief society in Rotterdam is a large association of women who devote a great deal of time to the work along about the same lines that the Relief societies at home do. We also have large organizations in Amsterdam and Utrecht and other cities. A number of younger members of the mission are bent on learning English, and I have been holding an English class among the sisters in this city. I teach them English and the gospel at the same time, because we have now advanced so far that each evening after our regular lesson we are able to take up some article in the ERA, 'Young Woman's Journal,' or 'Juvenile' and read and enjoy it, so that even in this land the ERA and other Church publications are not only appreciated by the missionaries, but by the Saints as well. I am sure you will agree with me that my 'English' girls in the photograph are a bright group."



LATTER-DAY SAINTS' LOCAL CHOIR AT MILWAUKEE, WISCONSIN

Elder H. R. Clarke writes from Milwaukee, Wisconsin, January 31: "The Milwaukee branch is one of the most progressive and thrifty branches of the Church in this country. I enclose photo of the choir which has been ably conducted by Elder Edwin N. Francis of Taber, Canada. On Sunday, December 1st, District Attorney Winfred C. Zabel spoke at the conjoint meeting of our Mutual Improvement associations, and this choir rendered the music in such a pleasing and effective manner that he complimented them as being much out of the ordinary. Strangers who came to hear the attorney's lecture were highly elated at the renditions. Names of the choir members: Top row—Rhina Steins, Clara Vogler, Elsie Rueckert, Margaret Hill, Florence Winegarten, Otto Gates, Millard Tonsor, Henry Harbrecht, Adolph Wherwein, Jared Brown, Frank Wille, Archie Tonsor. Second row—Irene Laabs, Emily Witte, Martha Rupp, Ruth Hill, Laura Witte, George F. Wendell, Herman Malzahn, William Holt, Charles Rupp, Bruno Wiess. Front row—Galore Aberly, Erma Laabs, Hattie Lucht, Laura Watkins (organist), Edwin N. Francis (director), Herald Clark, C. L. Rueckert, Henry Bower."

Priesthood Quorums' Table

The Ordained Teacher

BY BISHOP H. H. BLOOD, OF KAYSVILLE, DAVIS STAKE OF ZION

Personal Loyalty and Responsibility to His Quorum—Official Duties—His Place in the Ward.—A group of young men of Lesser Priesthood age residing in a nearby stake were about to go on an expedition through the mountains and, as they came together to perfect their plans, one of them proposed that all profanity and vulgarity, and the use of cigarettes and intoxicants be tabooed during the trip; that the boys be clean in word and act while away from home. The suggestion met with instant favor and was adopted. A mild penalty for the breaking of the rule, entailing temporary physical discomfort, was agreed upon. The company was made up of ordinary country boys, with habits of speech and conduct such as might be expected in such a class. But they individually determined to be true to the compact they had made, and the trip was undertaken with every young man on guard to see that the high standard of conduct that had been set was maintained. Only a very few during the outing were found to be transgressors, and these not wilfully, but thoughtlessly. The boys came home conquerors—of themselves.

This was an M. I. A. Boy Scout company, part of the band that marched down over the Pioneer trail into Salt Lake City on the 24th of July last.

Mention is made of the incident here, not to advocate the adoption of Boy Scout work in Priesthood quorums, but to lay stress upon the fact that what our Lesser Priesthood quorums need is Boy Scout loyalty, mutual helpfulness, and determination to be clean and true to high resolves. No more perfect organizations for the developing of good habits and the training in proper conduct could be brought into existence than the quorums of Priesthood, wherein young men of like age and similar environment are grouped together for instruction and practice in good works. Other churches, lacking such organizations, have tried to meet the deficiency by forming societies and clubs, but in no church are the man-devised plans so complete, and in none should they be so effective, as is the system given by the Lord in the Priesthood quorums of the Church.

The Holy Name Society, an association of Catholic young men, who pledge themselves especially against profanity, has come into existence as a recognition of the value of organized effort toward better living. The society has many branches in Catholic communities, publishes a journal in New York devoted to its interests, and is said to be exerting a wide influence for good among its members. Yet this society offers nothing that is in advance of what the Priesthood quorums of the Church give their members; indeed, it would seem that

the forming of such an association as an auxiliary of the Catholic church adds testimony to the perfection of our Priesthood organizations, in which provision is made for training not only in one good principle, but in every phase of moral and spiritual development.

The value to its members of this Catholic society, and others like it, lies in the help the members give each other, and in the strength that comes through many working toward a common end, and with a like purpose. This same value is to be found in quorum work if it is properly done. Loyalty to the quorum should be strongly impressed upon the boys, and every one should be brought to feel that the whole quorum is disgraced if one of its number falls into error.

The ordained Teachers are of an age when some restraining influence is needed to keep them from the pitfalls of evil. May not their responsibility to each other and to their quorum be taught them in such a way as to provide such effective restraint? Under this influence may not the young men be helped to gain more complete mastery over themselves—their thoughts, their words, their acts? Boys are often led into the forming of bad habits by the very natural desire to be popular among their associates. Scores can trace the first drink, the first cigarette, the early use of profanity and vulgarity, to this cause. It was unpopular with "the crowd" to be good, and hence they fell into evil ways. This indicates a perverted view of life that it is the business of the Priesthood quorum to correct. While in its misdirected course this tendency to follow the crowd and do as the other boys do, leads to evil, at the same time it points the way to reformation, if it can be guided into proper channels. Therefore, it becomes the duty of Priesthood quorums to inculcate a sentiment making righteous living the popular thing, and the doing or tolerating of evil in any form unpopular. Emphasis should be laid on the fact that nothing but personal rectitude can make possible success in life, or reward hereafter. With the Teachers' quorums of the Church radiating such an influence as this, and with the members watchful of themselves, helpful to their associates, and all jealously guarding the good name of the quorum to which they belong, there would be developed in each ward a group of earnest, exemplary young men, whose lives would be a standing rebuke to the evil-doer.

While it is not considered proper to teach goodness negatively, by calling attention to the evil, still special training should be given the young men that will tend to keep them from the forming of such habits of thought and action as may lead to wrong-doing. The Savior uttered warnings against some of these things, including giving way to anger, stealing, lying, lustfulness, swearing, evil speaking, dishonesty, uncleanness of word and act, idleness and kindred evils. A skillful quorum instructor should be able to take up these subjects with the young men in such a manner as would impress them with the value of high moral living. Then there is the whole field of good habits into which the lives of the young men should be directed. It is perhaps as

easy to form good as bad habits, if we get started right. It becomes important, therefore, that character building habits, of worth to the individual, to the community in which he resides, and to the Church, be taught, and that young Teachers be helped in forming them. Under this head may be included the giving of their substance for the benefit of the Church and of the needy in their neighborhood, and the giving of their time to the work of the Lord. This gratuitous giving of time and means cannot be too soon made a part of a young man's habits of life. If he forms these habits early, the demands that will later be made upon his time in laboring much at home, or perhaps in performing a mission abroad, will not be a sacrifice but rather a pleasure to him. And the calls that will often be made upon him to assist financially in the upbuilding of the Church and its institutions, as well as the ever-present duty of tithe-paying, will be responded to cheerfully, and in a way to bring blessings upon him from the Lord who, it is said, "loveth a cheerful giver."

Teachers so trained are prepared for their ministry. They are ready to watch over the Church, to be standing ministers to the Church. In the past little or nothing has been done to place the ordained teachers actively in the duties of their callings. But an awakening is at hand. There has probably never been a time in the history of the Church when so much attention has been paid to the help that the Lesser Priesthood can be in the ward as has been given the subject during the past year, and especially since the Priesthood Quorums Committee, at the last April conference, called the attention of stake and ward authorities to the question. The publication of Bishop Charles W. Nibley's able discussion of what Priests can do in the ward is already rejuvenating the quorums of Priests, and it is hoped that the Teachers' can also be made active and useful in the performance of duty.

"The Teacher's duty is to watch over the Church always, and be with and strengthen them," are the words of the Lord to the young men who have been ordained to this calling. To be in line with this injunction every Teacher should seek out and labor with and strengthen at least some one person who is weak,—his associate quorum member it may be, and the failing may be occasional, as yet not habitual, smoking or profaning, or non-attendance at meetings. In any case, those in charge of the quorum work should encourage the members to do individual teaching, wherever it is needed. There should be in the quorum meetings occasional discussions of what might be done in this line, with examples of results that have been achieved, and the activities of members in this work should be investigated by quorum officers. The outcome of such efforts would be the steady improvement of the individual Teachers themselves, who would be brought to realize that the example of personal good conduct is an effective method of teaching. There would also be wholesome improvement among those labored with.

The duties of the Teachers, if performed fully, require that they go into the homes of the Saints. They are to see that there is no iniquity in the Church. In case these young men cannot bring themselves, on account of the oppressive diffidence that affects them, to go into the homes two together, it should be arranged by the ward officers that they receive instruction and experience with older brethren. But, while they may not feel competent to go alone on a teaching mission and expound doctrine, there are other duties that they are able to attend to that are in line with their calling, the performance of which will relieve the acting teachers of much routine work and leave them free to devote themselves to spiritual instruction. For instance, the Teachers are to see that the members of the Church "meet together often" and partake of the sacrament. Good results would follow the sending of a special message from the Bishopric to slothful members of the Church inviting them to sacrament meeting, and no more proper messengers could be found than two ordained Teachers who, on the Sabbath day, could go to the doors of those who habitually absent themselves from meeting, and, acting in the authority of their calling, deliver their message and invitation. The same is true as to announcements of titling settlements. Bishops would do well to engage the help of young Teachers and send them to the homes of the Saints with a reminder of the duty of tithe-paying and making settlement on the days appointed for that purpose. The Teachers who do this duty would themselves be impressed with the importance of tithe-paying, and thus would be doubly benefited.

It would be proper, also, for Bishops to employ the ordained Teachers in laboring with those who are allowing their children to grow up without baptism. The Teachers might also be helpful to the ward clerk in gathering the genealogies of persons or families whose records are not complete on the ward books. They could be used in visiting newly arrived Saints to learn of their former places of residence, and, after their recommends have been received, to invite them to the meeting at which their names are to be presented. In stirring up the slothful and securing their attendance and enrollment in the various organizations, and their attendance upon the meetings of such organizations, the Teachers can do good service.

Then there is the regular duty that should be assigned to the Teachers, in connection with other members of the Lesser Priesthood, of going among the Saints each month and collecting fast offerings. In stakes and wards where this work is being done, the results are helpful alike to the people and to the young men who attend to the duty. The funds for the care of the poor are increased, and where tithing is collected in the same way, the habit of paying tithes in the time and season thereof grows upon the people to their blessing.

Inasmuch as Teachers are charged with seeing "that all members do their duty," their calling requires that they be vigilant against every form of evil, and constant in exhortation to righteousness. If ill feel-

ings exist, they are to bring about a reconciliation. Lying, backbiting and evil speaking are evils that they are expected to see do not exist among Church members. They are to be advocates and exemplars always of honesty, temperance, chastity, truthfulness, patience, charity and good-fellowship, and by word and act are to "invite all men to come to Christ." To be able to fill acceptably this splendid calling requires a careful training that should be given the young men in their quorum classes, as well as in the field of experience that they should enter as companions of acting teachers in house to house visits.

The Teachers' place on the Sabbath day is in meeting, and they should be used as occasion requires in the passing of sacrament and attending to such other duties as are within the scope of their authority. Ward authorities will find that the more these young brethren are used the better will be their attendance at meetings.

The Bishop of a ward as the president of the Aaronic Priesthood has a duty to perform for, with and in behalf of the young men, Priests, Teachers and Deacons, who are within his jurisdiction; but inasmuch as he is specially called upon in the Doctrine and Covenants (Section 107; 87, 88) to sit in council with and teach the Priests in his ward, filling the position of president of the quorum of Priests, it is clear that he cannot personally spend any time during the weekly Priesthood meetings to look after the members of the Teachers' quorum and direct their instruction. Provision has been made for a presidency of the Teachers' quorum to be chosen from among the members and this presidency have enjoined upon them the duty of sitting in council with their members and teaching them the duties of their office as given in the covenants. Under the custom now observed in the Church of ordaining youths of fifteen years Teachers and passing them into the Priests' quorum at eighteen years of age, there is rarely developed among the quorum officers a leader and teacher who, without help, is competent adequately to control and instruct the members. To fill this recognized need, Bishops have quite generally assigned Elders, Seventies or High Priests to act as instructors. The operation of this system has produced a condition in some, and perhaps in many, wards in which the quorum officers are almost displaced by the instructors. Such quorum work as is done, and such instruction as is given, is under other guidance than was intended by the Lord. This is destructive of quorum loyalty, pride and discipline, and should be corrected. No one should ever be permitted to come between a presiding officer and his quorum. Where instructors are inclined to do so, and officers to allow it, it would be well for the Bishopric to set the matter right, so that the officers may gain experience in presidency, and that members may be instructed and trained in proper obedience to authority.

The good that has been seen to result from the personal labors of the Bishop with the Priests' quorum has prompted the thought that similar attention paid to the Teachers would show like beneficial

effects. While the Bishop is engaged with the Priests one of his counselors might profitably undertake the watch-care of the Teachers' quorum of the ward, not by presiding over it, but by an appointment to supervise the work of the quorum, to instruct the officers in proper methods of presiding, to suggest and assist in quorum activities, to cultivate intimate acquaintance with the members, with a view of correcting injurious habits, holding before them always high ideals, and impressing upon their souls faith in the gospel, and reverence for the Priesthood, but all the time using the greatest care against usurping the rights of quorum officers or allowing any other person to do so.

The Bishop's counselor assigned to this labor may or may not be the class instructor. It would be desirable, probably, for him to act in that capacity, if he happens to be qualified, but whether he assumes that position or not, his duty would be to see that all worthy young men in the ward of proper age are looked after and brought into the quorum as working members. He should also provide opportunities for exercise in the particular duties of the Teachers' calling. If it were arranged that one Bishop's counselor would attend to this work, and the other, if I may be permitted to suggest, were asked to perform a similar duty for the Deacons' quorums, there would be brought to the weekly council meetings of the Bishopric fresh, first-hand and accurate information as to every Lesser Priesthood quorum. The result of this personal attention to the young men by the Bishopric could scarcely fail to be manifested in better attendance at quorum meetings, better instruction, more practical work by the boys, and an upbuilding of faith in their hearts.

Priesthood Classes under the direction of the Bishop.—In answer to questions which have come in, it should be thoroughly understood that the weekly Priesthood classes are under the direction of the bishop. They meet as High Priests, Seventies, Elders, etc., of their ward. The bishop presiding over that meeting is the presiding High Priest. His presidency includes the High Priesthood as well as the Lesser Priesthood in that capacity. The Presiding Bishop's Office recommends that each bishop shall enroll on the weekly Priesthood class roll and record book, the names of every person holding the Priesthood in that ward—that is, one book should contain the names of the High Priests, another the Seventies, another the Elders, and so on for the Priests, Teachers and Deacons, regardless of the fact as to whether or not such persons have been enrolled in their respective quorums of High Priests, Seventies, Elders, etc.

The Elders quorum is under the control and direction of the presidency of the stake and its officers should reside, of course, in the stake of Zion over which they have jurisdiction. The presidency of the stake should take such steps as may be necessary to organize the quorums in charge of officers residing in their own stakes.

Mutual Work

M. I. A. Annual Conference

The general boards have decided that the annual M. I. A. conference will be held this year on June 6, 7, 8. Efforts are being directed by committees towards making this one of the most practicable, profitable and enjoyable conferences in the history of Mutual Improvement. Conjoint religious services, special meeting for superintendents, Boy Scout demonstration, conjoint business meetings, socials, separate officers' meetings treating on special M. I. A. work, and athletic sports are among the contemplated activities. Every superintendent in the Church should make it a point to attend. Superintendents are instructed to make their arrangements now to send also other representatives from their stakes. These should be instructed to prepare to report the proceedings at a special officers' meeting of the various stakes on their return.

The M. I. A. Normal Training Class

The fourth Y. M. M. I. A. Normal Training Class at the Deseret Gymnasium closed on March 7 with a luncheon tendered to them by



FOURTH NORMAL TRAINING CLASS, DESERET GYM

the General Board. They had been in session since February 11 and had received instructions from the Deseret Gymnasium faculty and specialists in various lines of work. In a number of the wards and stakes the representatives of these classes have made excellent progress in introducing the work among the young people. A portrait of the class is shown herewith:

Lower Row, left to right: Wilford S. Anderson, Rexburg, Idaho, Fremont Stake; Lester Stoddard, La Grande, Oregon, Union Stake; Earl Vernon, Rockport, Utah, Summit Stake; Ole A. Peterson, Wanship, Utah, Summit Stake; Amley Pulver, Payson, Utah, Nebo Stake; Howard Geddes, La Grande, Oregon, Union Stake; Hugh Roberts, Hibbard, Idaho, Yellowstone Stake; Clifford Eyre, Lyman, Wyoming, Woodruff Stake.

Middle Row: O. E. Steed, Stirling, Canada, Taylor Stake; H. F. Jensen, Salina, Utah, Sevier Stake; Lawrence Frazier, Oakley, Utah, Summit Stake; Herschel Calderwood, Coalville, Utah, Summit Stake.

Top Row: Robert Richardson, Instructor; William E. Day, Physical Director; Arthur Peterson, Circleville, Utah, Panguitch Stake; William C. Rollins, Lyman, Wyoming, Woodruff Stake; A. D. McAllister, Panguitch, Utah, Panguitch Stake; Heber S. Saurey, Hibbard, Idaho, Yellowstone Stake; Clyde Van Tassell, Woodland, Utah, Summit Stake; B. S. Hinckley, Secretary Deseret Gymnasium; Dr. John H. Taylor, M. I. A Athletic and Scout Director; Benjamin Harker, Instructor; Miss Hazel Edwards, Dancing Instructor

This is likely the last class of the kind that will be held, as the work will be taken up in the various Church school gymnasiums.

"The Millennial Hymns" is the title of a book of music which contains fifty of Elder Parley Parker Pratt's hymns, mostly appearing in the L. D. S. Hymn Book, though there are some new ones. The work is edited and compiled by Samuel Russell, and printed by the University Press, of Cambridge. It contains a preface giving a short sketch of the life of the noted author, and for many of the hymns there are two tunes from standard compositions by leading musicians, many of which are familiar to all singers. The book is especially valuable to choirs which desire to sing the songs of Elder Pratt to tunes other than those used in the L. D. S. Psalmody. There are seventy-five tunes selected from English, German, Italian, French, Welch, and modern American hymn music, covering a period from the sixteenth century to the present time. Selections are given from many noted composers. The tunes constitute a collection especially adapted to the "Millennial Hymns," but may also be used, of course, with other hymns having corresponding meter. The book may be obtained either from the book stores or from Samuel Russell, Salt Lake City, Utah.

Passing Events

An Extra Session of Congress to consider the tariff has been called for April 7.

Mr. Joseph P. Tumulty, of Jersey City, was chosen secretary to President Woodrow Wilson, on February 3. Mr. Tumulty was graduated in 1899 from St. Peters college, Jersey City. He was admitted to the bar in 1892, and served four terms in the New Jersey Legislature, being elected first in 1897.

King George of Greece was assassinated in the streets of Salonica on the afternoon of March 18, by a Greek, educated anarchist, named Aleko Schinas. Crown Prince Constantine has been declared King of Greece. He was at Janina, in command of the Greek troops, when called to the throne. King George had been in Salonica since Nov. 12 last year. He was in his sixty-eighth year and had ruled fifty years to the day, as he was elected King, March 18, 1863.

William Eddington, pioneer of 1853, prominent in political and religious circles, a resident of Utah for the past sixty years, died at Salt Lake City, March 3, 1913. He was born in England, November 27, 1821. He was a school teacher for a number of years, and one of the founders, with Lorenzo Snow, of the Polysophical Society. He was major of the Third Regiment of the Nauvoo Legion, an actor in the Echo canyon war, a member of the High Council of the Salt Lake stake in 1859, mayor of Morgan City for a period of eight years, and at one time a member of the board of regents of the University of Deseret.

Winslow Farr, for many years a resident of Utah, and a pioneer of Weber county, died at his home February 18. He was a brother of the late Lorin Farr, and was born May 11, 1837, in Vermont. He moved to Kirtland, later to Nauvoo, and was acquainted with the Prophet. He went to Winter Quarters with his parents, in 1847, and came to Utah in September, 1848, walking barefooted across the plains. He took part in the Echo Canyon war, was ordained a Seventy in 1852, and went on a mission to England in 1868. In 1890 he moved to Mexico, and was for nine years bishop of Colonia Dublan. In 1899 he was ordained a patriarch by the late A. Owen Woodruff. He was a temple worker since 1906.

The Utah Legislature passed one excellent bill tending to the moral welfare of the State of Utah, in the Mabey Anti-Gambling bill.

early in February, and it became a law on the 17th of the month. The Utah anti-race-track gambling law is practically a copy of the New York law, which has effectively stopped horse-race betting in that state. The Utah law makes book-making and pool selling a felony, and provides a punishment to offenders of a fine up to two thousand dollars or imprisonment not to exceed a year. The pool-sellers have already decided to contest the law, a case being now before the courts. If it stands muster, it will abolish betting and pool-selling. The Legislature adjourned promptly March 13, the first legislative body in the history of the state that did not over-run its allotted time.

The Mexican Situation continues very grave. A half hour after General Victoriano Huerta, with the aid of Felix Diaz, and the army, had deposed President Francisco I. Madero, Feb. 18, Huerta was elected provisional president by the national congress. On February 19th, Gustavo Madero, brother of the deposed President, who was largely held responsible for the misdeeds of President Madero, was shot while "attempting to escape." On February 23rd, President Madero and Vice-President Jose Pino Suarez, while being taken from the palace to the penitentiary, were shot and killed in the streets "while attempting to escape," an expression famous in Mexico as convenient words for murder. President Huerta, however, said they were killed by shots from a party of their friends who were trying to rescue them, but the common belief is that they were killed by their guards in pursuance of a plot to get rid of them. The new government immediately began the struggle with the problems confronting it, and in the meantime President Taft assembled ten thousand United States troops in Texas prepared for any emergency. Since then, during March, battles have occurred in various places between the Huerta soldiers and the Constitutionalists, which the Maderists now call themselves. The states of Sinaloa and Sonora, on the Gulf of California, have declared against the government, and a number of conflicts were reported in the towns near the Arizona border.



FELIX DIAZ

Nephew of Former President
Porfirio Diaz

Woodrow Wilson, of New Jersey, was inaugurated President and Thomas R. Marshall, of Indiana, Vice-President, of the United States, on March 4, in the usual form and with appropriate ceremonies at Washington, D. C. This is the form of oath taken by the President:

"I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will to the best of my ability preserve, protect and defend the Constitution of the United States." At the conclusion of President Wilson's inaugural words, retiring President Taft clasped his hand, and, his face beaming with a broadening smile, he said, "I wish you a successful administration and the carrying out of your aims. We will all be behind you." "Thank you," said President Wilson, and he turned to shake hands with his Secretary of State, William Jennings Bryan. It was a great sight. There stood the standard bearer of a vanquished party, sixteen years in power; Bryan, persistent plodder of progressive Democracy, thrice defeated, accepting a commission from a new chieftain, and Wilson, the man of the hour, victorious, mustering, as he expressed it, "not the forces of party, but the forces of humanity."



Photo from the *New York Independent*
PRESIDENT WOODROW WILSON

His inaugural address was short and pointed, and touched upon the living topics of the day in a classical manner. Criticisms of the press agree it is a masterpiece of literature, but some fear that the practical execution of its ideas will be more difficult than expected. Here are some of the things he said needed to be changed:

We have itemized with some degree of particularity the things that ought to be altered, and here are some of the chief items:

A tariff which cuts us off from our proper part in the commerce of the world, violates the just principles of taxation, and makes the government a facile instrument in the hands of private interests.

A banking and currency system based upon the necessity of the government to sell its bonds fifty years ago and perfectly adapted to concentrating cash and restricting credits.

An industrial system which, take it on all its sides, financial as well as administrative, holds capital in leading strings, restricts the liberties and limits the opportunities of labor, and exploits without renewing or conserving the natural resources of the country.

A body of agricultural activities never yet given the efficiency of great business undertakings or served as it should be through the instrumentality of science taken directly to the farm, or afforded the facilities of credit best suited to its practical needs.

Watercourses undeveloped, waste places unreclaimed, forests untended, fast disappearing without plan or prospect of renewal, unregarded waste heaps at every mine.

The address began:

There has been a change of government. It began two years ago, when the House of Representatives became Democratic by a decisive majority. It has now been completed. The Senate about to assemble will also be Democratic. The offices of President and Vice-President have been put into the hands of Democrats. What does the change mean? That is the question that is uppermost in our minds today. That is the question I am going to try to answer, in order, if I may, to interpret the occasion.

It means much more than the mere success of a party. The success of a party means little except when the nation is using that party for a large and definite purpose. No one can mistake the purpose for which the nation now seeks to use the Democratic party. It seeks to use it to interpret a change in its own plans and point of view.

The address closed with these words:

This is not a day of triumph; it is a day of dedication. Here muster, not the forces of party, but the forces of humanity. Men's hearts wait upon us; men's lives hang in the balance; men's hopes call upon us to say what we will do. Who shall live up to the great trust? Who dares fail to try? I summon all honest men, all patriotic, all forward-looking men, to my side. God helping me, I will not fail them, if they will but counsel and sustain me!

The New Cabinet of President Wilson is composed of the following men:

Secretary of State, William Jennings Bryan, of Nebraska, publicist, orator, lecturer, and author, born in Illinois, March 19, 1860:

Secretary of the Treasury, William Gibbs McAdoo, of New York, lawyer, author, engineer, and railroad president; born in Georgia, 1863.

Attorney General, James Clark McReynolds, lawyer; born in Kentucky, 1862.

Postmaster General, Albert Sidney Burleson, Texas, lawyer; born in Texas in 1863.

Secretary of the Navy, Josephus Daniels, North Carolina; born 1862; home, Raleigh.

Secretary of the Interior, Franklin Knight Lane, California, lawyer; born Prince Edward Island, Canada, 1864; chairman interstate commerce commission since 1905.

Secretary of Agriculture, David Franklin Houston, Missouri, educator; born North Carolina, 1866; home, St. Louis.

Secretary of Commerce, William Cox Redfield, New York, iron and steel manufacturer since 1883, and member of the sixty-second Congress; born Albany, 1858.

Secretary of Labor, William Bauchop Wilson, Pennsylvania; miner, member of Congress since 1907, author of the bill creating the Department of Labor; born Scotland, 1862, came to the United States in 1870, and is known as a representative of organized labor; home, Blossburg, Pennsylvania. He is the first secretary of this new department.

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"Why I Am a 'Mormon,'" by Prest. W. A. Hyde, found in this number of the ERA, is just such an article as the thoughtful young man will wish to spend an hour or two in reading and studying.

To winners in Stake M. I. A. contests: You are entitled to enter the annual M. I. A. June conference contests in story-telling, orations, and quartettes. Ask your stake officers, who have all the particulars.

In an article in the Mission Messages, published in the January number of the ERA, the date of baptism of Patriarch Peter A. Forsgreen, the first person baptized in Sweden, was given as the 28th of July when in reality, it was the 26th day of July, 1850.

Mrs. B. S. Goodwin, of Beaver, writes: "I have just read the 'Hero of Linister,' of Ayrshire, Scotland, by Solomon F. Kimball. I came to Utah with the same handcart company, over the plains, with my mother, three sisters, and a little brother about six years old, from Dundee, Scotland, and can testify of the truth of the piece. I tell my son Alexander that it is worth the price of the ERA, as it is a part of my history. I like to see such men honored while they are living. I wish you well in your noble work."

Improvement Era, April, 1913

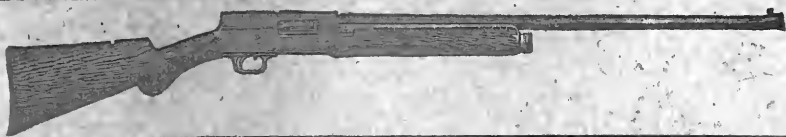
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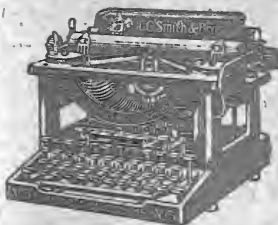
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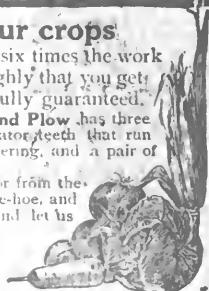
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